

HALLELU-JAH:  
OR,  
KING DAVID'S  
SHRILL TRUMPET,  
sounding a loude Summons to  
the whole World, to Praise  
GOD.

Delivered by way of Commentarie  
and plaine Exposition upon the  
CXVII. PSALME.

By RICHARD CHAPMAN, Minister  
of the Word of God at Hunmanbie  
in Yorkshire.

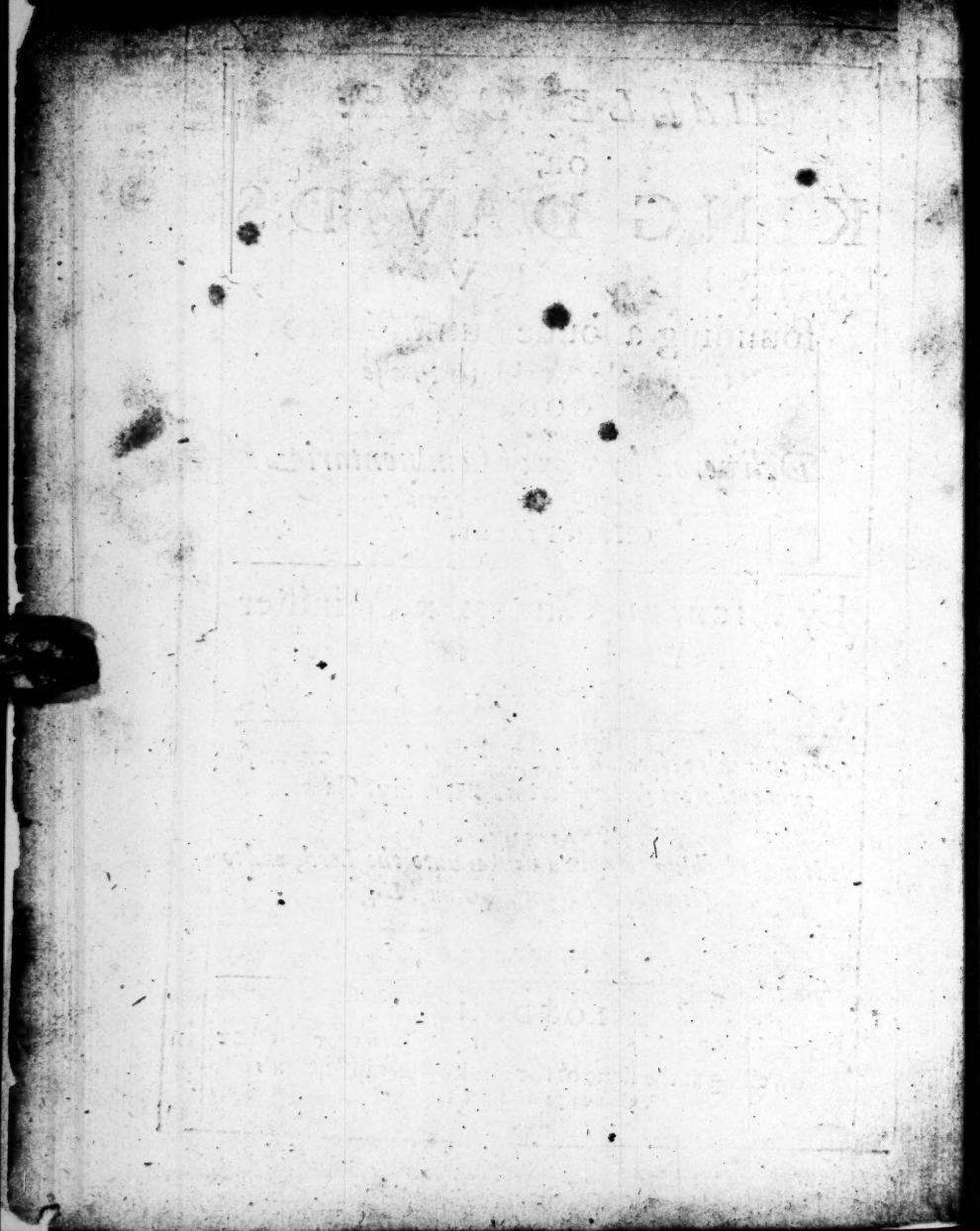
*Lauds in nobis referatur ad ipsum laudabilem universo-  
rum authorem & largitorem. Bern. sup. Cant.*

PSAL. 92. 1.  
*It is a good thing to give Thankes unto the Lord, and to  
sing Praises unto thy Name, O most High.*



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dwelling at the signe of the blacke Beare in St. Pauls  
Church-yard. 1635.



TO  
THE RIGHTE VVOR<sup>pfull</sup>,  
and his much honoured Friend,  
RICHARD OSBALDESTON Esq;  
*all Happinesse, &c.*

Worthy Sir,



HE many and manifold kindnesses which I have received from you (as reall additaments to my welfare) like the officious Servant in the Comedy, or like another *Cynebius, aurum vellet, stand vp* as so many Monitors, bidding mee take heed of that detestable monster *Ingratitude*, which so venomously hath stupified the sences of most, so generally lessoned and taught in the Academie of the vnthankfull World; Therefore to shun

## The Epistle

those detested shelves, I have made bold  
out of a truly ( though not sufficiently )  
thankfull heart, to Dedicate this weake  
Embryo of my newly teeming braine  
vnto your selfe : I might indeed take  
notice, that there are Scyllean Critickes,  
but *Scylleos Canes obturata aure transibo*,  
*Ierom.* That there are left-handed Benja-  
mites casting stones at an haire-bredth,  
*Judg.20.6.* *Demea solus sapit* : that a Pa-  
per vessell may easily miscarry, as the  
Travailer betwixt *Ierusalem* and *Iericho* ;  
Yet will I venture vnder your Worships  
patronage, ( as little *Teucer* vnder the  
Buckler of *Ajax* ) to passe into the glassie  
Sea of the world, having still more in-  
couragement from *Plinius secundus*, *beati*  
*quibus Deorum munere datum est*, *aut facere*  
*scribenda aut scribere facienda*. And it is gi-  
ven to *Adamantius Origen*. *Ne erubescas*  
*primum recte facere, quæ non potes bene, melius*  
*erubescas male facere quæ potes bene*, *Euseb.*  
*eccles. Hist. lib. 6.* And though the manner  
of the handling of the Divine matter be  
weake and imperfect, the very Image of  
the Author as you know, yet the Subject  
of

## Dedicatory.

of it is the Psalmodicall *Hallelu-jah* of  
Princely DAVID, rowzing vp and goa-  
ding the vntankfull masse of Mankind  
to Praise-giving, teaching them the Ho-  
sanna of Obedience here, and their *Halle-  
lu-jah* here, and hereafter, that they are  
ABRAHAMs sonnes who doe Abrahams  
workes. *Etiam fertus fecit mibi Iesum fra-  
rem Abrahamum patrem. Orig.hom.8.super  
Ezech. & in Rom. c. 4.* And that there is  
*Spuria pietas* as well as *Spuria febris*, a pic-  
tury which goes with Jacobs voyce, but  
Esau hands, masked in the colours and  
shewing forth the Symptomes of true  
holinesse, which I desire to passe thus  
vnder your tutelarie Name, and leave  
you and yours, your actions and occasi-  
ons, to the All-guiding hand of Heavens  
protection and providence, and rest

*Yours ever devoted  
to doe you service,*

RICHARD CHAPMAN.

Ad



## Ad Lectorem.

**S**i mibi, (viri Anglicani) in presentia concedatis vitam, hac conditione ut ne postbac in sapientia inquisitione verso diligo quidem vos, sed Deo certum est parere potuis quam vobis ac quamdiu vivam & valebo Philosophari atque unumquemque vestrum exhortari ad virtutem non desistam.

SOCRATES oratio que est apud Platonem  
in ejus *Apologia*.



## HALLELU-jAH,



# HALLELV-IAH

OR,  
King DAVID's shrill Trumpet,  
ounding a loude Summons to  
the whole World to Praise  
GOD. \*

PSAL. 117. 1.

*O Praise the Lord all yee Nations, praise him  
all yee People.*



His booke of *Psalmes*,  
contayning the Sa-  
cred songs in the  
Scriptures, was pen-  
ned by the direction  
and inspiration of  
that all-guiding Spi-  
rit of Truth, as a  
briefe Compendi-  
um of the holy Hi-  
storie, as *Augustine*  
saith. Matchlesse DAVID in composing of them,  
sometimes speakes as a King, *Psal. 101. 2.* I will  
walke

*Quid est quod  
non in Psalmit?*

Propheticall.

Didascalicall.

Euticall,

Historicall.

Epaineticall.

walke in my house with a perfect heart ; noting his Princely and Religious government both of his Kingdome and Family : Sometime as a Prophet, speaking of the *Messiah*, his Incarnation, Sufferings, Resurrection, Exaltation, &c. himselfe the type, *CHRIST* the antitype. Some of them further comprehend matter of Instruction concerning Faith and Manners, as *Psal. 1. 25. 37.* Other some contayne matter of Prayer and Confession of sinnes, as *Psal. 25. 51. &c.* Some prayers against the Enemies of the Church, as *Psal. 79. 83. &c.* Some Historicall, as *Psal. 78. 105. 106. &c.* Some commanding Gods lawes, as *Psal. 19. 119.* Some describing Gods wonderfull Power, as *Psal. 18.* Some Thankesgivings for severall deliverances, as *Psal. 144.* Some are for the stirring up of men to praise God for his Mercies, as here ; Wherein the Prophet summons all Gods people comprised in these great Seedes of *Iaphet* and *Sem*, to praise God, to acknowledge the Scepter and Kingdome of *CHRIST IESVS* the true *Messiah* ; Not onely his generall regiment, in which even the Devils are his vassals to exercise unregenerate Men and Women in theyr lusts, till hee bring them to destruction, from the poysous soporiferous cup of siane, to the scalding cup of Gods eternall Wrath : but obediently to submit themselves to that mighty Scepter by which in particular hee guides and governes his Church : And so this Epaineticall, or Praise-giving Psalme, brancheth it selfe into two parts :

First,

First, a Proposition or generall exhortation,  
verse, 1. *O praise the Lord all yee Nations,*  
*praise him all yee People.*

Secondly, a dou-  
ble reason, — } 1. In regard of his Mercy  
in making Promises.  
 } 2. His Truth in the perfor-  
ming of them, *verse, 2.*

To leave this for a while, come wee to the first,  
which is the Exhortation : In which consider ;

1. The Duty enjoyned in the Exhortation,  
[Praise] which is urged by the interjection [o] which is not supernumerall, but  
necessary :
2. The Object [the Lord].
3. The parties enjoyned, 1. [Nations,] 2. [Peo-  
ple,] which are taken of some generally for  
all the people of God : but others and the more  
generall current of Interpreters, doe by these  
note the two great Seedes ; The Gentiles, which  
are accounted before theyr calling, *Hos. 1.6. Not*  
*beloved, and vers. 9. Not my People* ; but heere  
Prophetically called to praise God : And the  
Iewes which by a certaine speciall prerogative,  
are called Gods people, his darlings, and deare-  
ly Beloved ones, which hee carried upon his  
winges as an Eagle her young ones, and led them  
in the Wilderness like a flocke of Sheepe, which  
had his speciall protection and favour, the kisses  
of his mouth, *Hee gave his Lawes unto Iacob, his*  
*Statutes and Ordinances to Israel, Hee hath not*  
*dealt so with any Nation, Psal. 147. 19.* As it  
were confining his Graces within the skirts and

Lo-rubamah,  
Lo-ammi.

## Hallelu-jah.

straite borders of Palestina, at Salem is his Tabernacle. *Psal. 76. 2.*

Duty.

[O]

*Nullum omnipotenti Deo tale est sacrificium, quale est zelum animarum.*  
Gregor. in Ezech. Hom. 12.

[Praise]

*Lib. 1. & 3.*  
Rhet.

The duty is called here *Hallelu-jah*, which is doubled in this Verse, and repeated in the next; To shew how necessary the sacrifice of Praise and Thanksgiving is; and also, how backward wee are in the performance thereof, that must so often be called upon. Now to gather all these into an handfull as a well composed Posie, pleasant to the snell; Consider that this [O] which stands in the porch of this Psalme, is not superfluous, but notes the fervent ardency, which is required in this Duty, which must be performed not superficially, orally, but zealously, heartily; which must or ought to be the salt and season of all our Duties and Devotions: Our prayers and our praises must not freeze betwixt our teeth, but (even with *Elijah*) must be transported to Heaven in a fierie Chariot, winged with the heate of our zeale; and there is no Sacrifice so incomparably pleasing to Almighty God.

Next, the thing enjoyned, is to [Praise] which is nothing else (as *Aristotle* sayth) but to elucidate, make manifest and knowne (as it were a cunning Herald) the greatnessse of vertue; as to praise *Alexander* for his Liberality, *Julius Cesar* for his Patience, &c. To praise Mercy, Power, Justice, Wisedome, what is it, but to magnifie those eminent backe-parts and attributes of I ~~s~~ n o v a the mighty G O D, in and by which hec hath revealed himselfe unto his

Crea-

Creatures, Men, and Angels? *Exod. 34.6*,  
And so this leades us to the true object of our  
Duty.

[*The Lord*,] as hee is called God in respect  
of his goodness, so is hee Lord in regard of his  
Majesticke greatnessse. This title is given to a  
great man upon earth, and more, is Sycophantically  
given to the Pope, to be called, besides  
Lord, a God, which are but onely so intitl'd.  
How great then is hee, which makes and un-  
makes these Lords at his pleasure? *There be  
many Gods and many Lords*, *1 Cor. 8.5.* but  
this is he which controls and commands them  
all. Others by Authority of usurpation, *Psal.  
82.1.* But he is judge among the Gods, able to  
do more by his absolute power, than he will by  
his actuall, able in potent not impotent workes.  
He is called *Omnipotent*, saith *Augustine*, in doing  
what he pleaseth, not in suffering what he pleas-  
eth not; Which makes him, and none but him,  
the true object of our praise and service; not the  
World, Flesh, or Devill, but the Lord; not  
the Saints in heaven, *Job. 5.1.* *To which of the  
Saints wilt thou turne?* not to *Baal-zebul* the God  
of *Ekron*, nor *Belzebub* the Prince of Devils, but  
with *David*, *Psal. 73.28.* *It is good for mee to  
drawe neare unto the Lord.* Our prayers and  
praises, confidence and hope, doe here levell at  
him, as the surest marke. Make him the begin-  
ning and end, the first and last of all thy labours  
and endeavours, saith *Gregory Nazianzen*; the  
very Heathen could both acknowledge and prac-

[*The Lord*]

*Dominus Deus  
noster Pater.  
Dij titulares.  
non tutelares.*

*Quantus est  
Dominus qui  
Dominos fecit.  
August.*

*Dicitur omni-  
potens faciendo  
quod vult, non  
patiendo quod  
non vult. Au-  
gust. de Civit.  
Dei. lib. 5. cap.  
10.*

*Ἄρχων ἀπό-  
λον οὐ τελε-  
πότισι θεον.  
Αἷον πρinci-  
pium, &c.*

*Friget laus  
quam sibi quis-  
que affumis,  
nulla necessita-  
te coactus. Pi-  
neda super Job,  
cap. 9. ver. 12.  
n. 5.*

*Peter Martyr.  
super locum.*

*Marlorat. sup.  
locum.*

tise this. So then this stands as one of the Priests upon a turret of the Temple, or as a monitor to tell us what praise belongs not to our selves. *Prov. 27. 2. Let another man praise thee, and not thine owne mouth, a stranger, and not thine owne lips;* This is Pharisee-like, *Luke 18.* Because he had slow neighbours, he becomes his owne trumpet, and sounds an Alarum to his owne follie: this is but a cold praise, to blow the coales with thine owne breath. This fault was sometimes in the Church of *Corinth*, *1 Cor. 4. 7.* which the Apostle reproveth, *Who maketh thee to differ from another?* and what hast thou that thou hast not received? (gifts of mind, as learning, wisedome; gifts of body, strength, agility, beautie) if thou hast received them, why boastest thou as if thou hadst not received them? Which is a Metaphor taken from swolne vessels, which have in them nothing but ayre: Or from some member in the body sweld with rotten putrefaction, and corrupt humors; Know then, that every good and perfect gift comes downe from the *Father of lights, Jam. 1. 17.* This is the groundworke of all Christian modesty. Hast thou Faith? It is from thy calling: hast thou Remission of sinnes, and Iustification? It is from Christ: The gift of Prayer, Prophecy, Preaching, or of the Tongues? it is from the Spirit: all which or whatsoever else thou hast, doe offer thee occasions of humility and modesty, more than of pride or haughtines, because thou hast received them. Yet consider this, that a man may speake in his owne

owne praise, in the case of necessity, when a mans person or cause is calumniated; or whereby the glory of God may be advanced, to the credit of his calling, and the profit of the Church; as Paul the most modest of the Apostles, as appeareth, *1 Cor. 15. 9.* *I am the least of the Apostles, which am not worthy to be called an Apostle, because I persecuted the Church of God;* ashamed, and yet not ashamed to confess, *1 Tim. 1. 15.* *A blasphemer, a persecutor, and ininrious, the chiefe of all sinners.* Yet when the credit of his calling came into question, and the wonderous worke of God in him seemed to bee dispraised by false Apostles, he was then a chiefe Apostle, one that spake more languages than they all, had more revelations, and was more extraordinarily called, and if any one may boast, this holy elect vessell of salvation, the learned Doctor of the Gentiles may boast, and will praise himselfe, and so may you:

Neyther must wee hunt after others, to praise us: where there is good Wine, there needs no Ivie-bush, and where there is true worth, there needs no flatterer. It is but a poore reputation, that is pinned upon another mans Tongue, and hangs upon the sound of his clapper: This man must bee left as a prey for his *Parmeno*, and carry with him the badge of Pride, as *Augustine* sayth; Hee that desires to bee praised, needes no other witnesse of his ambitious heart, and the apparent danger of a swelling Impostume.

Neither

As B. Jewell  
defended his  
learning a-  
gainst the ray-  
ing Papists.  
*Vide Plutarch.*  
*in Comentario,*  
*Qua ratione*  
*qui circa Indi-  
diam laudare  
seipsum potest.*

*Qui laudare se  
appetit, super-  
bus esse con-  
vincitur. Super  
Psal. 5.*

Neyther must wee settle our admiration and praise upon any particular Person or Sect, to pinne our salvation onely upon them, as if they were the onely Oracles of God, to account of them as the people voyced of Herod, Act. 12. 22. *The voyce of God and not of Man.* And thus to despise others, as not sufficiently guifted for their calling and embassage : what is this, but to have mens persons in admiration ? The Apostle accounts such to be but Carnall, 1. Corinth. 3. 3. *For yee are yet Carnall,* there being among you envying, strife, and divitions, are yee not carnall, and walke as men ? While one sayth, I am of Paul, and another, I am of Apollos, are yee not carnall ? For what is Paul, or Apollos, but the Ministers by whom yee beleieve ? *Nihil aliud molitur Apostolus, nisi quod personarum ratio non beatur in Ecclesia :* In this, the Apostle aymes at nothing else, but that there should be no Proso-polepsie, or acception of persons in the Church. Hee reproves their judgement in this, because they gave to their Ministers more than was requisite and expedient ; as if the Spirit of God were too sparing in some, and too lavish and prodigall in others.

*Object.* But it may be objected, *Valentinian* the godly Emperor, would be Baptised by none but *Ambrose*.

*Answe.* The reason is apparant, not to be respect of persons which caused him to travaile for Baptisme to *Ambrose* : but because the Bishops of that time were generally possessed with *Arianisme*,

*Peter Martyr.*

*Aquinas, super locum.*

*Object.*

*Answe.*

*Arianisme, and scarce one so sound as Ambrose was, the cause why he repaired thither. But where Idolatry is banished, Heresy demolished, the Ministry of the Word and Sacraments established, and sincerely delivered and administred, Christ himselfe being the head and President over his Church, giving gifts unto all that he sends, though to some more, to some lesse, yet to all sufficient for their Calling, Ephes. 4. 11: We must not, we ought not, (if we will escape the brand and marke of carnall men) have mens persons in admiration, in setting one so farre before another, to make them more than Christ himselfe ever made them, which is, to be instruments for the gathering of his Church. It was his owne admonition, Mat. 23.8. Be ye not called Rabbi, for one is your Master, which is Christ: and he must be heard if he come in stammering Moses, as well as in eloquent Paul, or courtly Esay, in the weakest and poorest of them, Mat. 3.17. and Mat. 17.5. This is my beloved Sonne, in whom I am well pleased, heare him.*

Neither must we idolatrously magnifie the creature, to shrinke in, and pinche, and pinne up too stright, the large glory of the Creator. The wise man, Wisd. 14.15. laying downe the groundworke of all Idolatry, and spirituall fornication, saith thus; *A Father afflicted with untinely mourning, when he had made an Image of his child soone taken away, now honoured him as a God, which was then a dead man, and delivered to those that were under him, ceremonies and*

Sacrifices. Thus we see, out of the heat of a too ardent and earnest love, transported in a preposterous current, that is soone taken from the Creator, and given to the creature ; and where that true-loving affection of man is placed, there is way made for Idolatry, if not rightly and strongly guided by the Spirit of Grace: and thus we may offend even in things that are most deare, most neare unto us, in our wives, children, selfe love &c. as *1 Sam. 2.29.* Eli honoured his children more than God. Ambition in the disobedience of our first Parents, in a selfe love to themselves, is made the way to that fearefull Apostacy ; hence covetous men are called Idolaters, *Eph. 5.5.* *Col. 3.5.* Mammon is the Idoll, and the worldling the Priest that sacrificeth to their imprisoned god, as the Gyants *Aloyde* did to their captived *Mars* : And upon this he bestowes a double worship ; an inward, for hee loves, desires, delights, and trusts in his wealth : and an outward, for he spends most of his time upon his Idoll, in gathering carefully, keeping watchfully, encreasing painefully, and honouring dutifully his carved and painted God ; and yet the dust of earthly profits hath put out both his eyes, that hee sees not his horrible Idolatry. The like wee see, *Wisd. 13.1.* &c. The madnesse of man ! first to ascribe the praise due to the Creator, to stockes and stones, creatures insensible ; Secondly to men, which are but dust and ashes, *vers. 18.* for health he calleth to that which is weake : Thirdly to wicked men,

men, the worst of reasonable creatures; and then even to Devils the enemies of God and man, they gave that incommunicable name of God; Thus by little and little, the Devill brought on the highest pitch of Idolatry, making the wayes of men and their Religion as uncertaine, as Hannibal's crooked passages upon the *Alpes*; That foole make a mocke at sinne, *Pro. 14. 9.* and they erre in their hearts, not knowing the wayes of God, *Psal. 95. 10.* Thus when we will set our hearts upon these sublunary and terrestriall vanities, it is iust with God, to make our ignorance both our sinne, and our punishment, that the ignorant Idolater may complaine with the wicked, *Wisd. 5. 6.* Therefore have we erred from the way of truth, and the light of righteousnesse hath not shined upon us, and the Sunne of righteousnesse rose not upon us; we wearied our selves in the way of wickednesse and destruction, yea we have walked through deserts, where there lay no way, but for the way of the Lord, we have not knowne it.

Neither must we, with these bezling Baechanians of *Belshazzar* (swallowing his last draught in the sacred bolles, which his father had sacrilegiously taken from the Temple) drinke wine, and praise the Gods of gold, Silver, Iron, brasie wood, *Dan. 5. 4.* neglecting to praise and glorifie the God, in whose hand our breath is, and whose are all our wayes; sacrificing to our cuppes and our cannes, our neis and our navigations. Thus as though we had made an atonement with death, and an agreement

*supplicij cau-  
sa est supplici-  
umque ius.*

with bell, *Esay 28.15.* Though we be poysoned with the drowsie venome of the Aspe, securely snorting in the fooles Paradise, and enchaunted castle of this ebrietie, swimming in the charmed cupps of *Calypso*, and the dangerous drugges of *Circes*, we are for all this, in no more saftey than a man sleeping in the midst of the Sea, or upon the top of the tottering maste of a shippe, *Pro.23.34.* and though it have the face of beauty, yet in the end it bites like a Serpent, armed in the taile with the sting of a *Cockatrice*; and though wee misse the heavy doome of *Elpenor* who in this madnesse was sent to the grave, if not to the horrible pit with a broken necke: Yet let every intemperate *Hellwe*, and grape-devouring panther (the auncient Hieroglyphicke of this vice) know that without his speedy amendment, his belly is his God, and he glories in his shame, & a fearefull destruction waites his cursed ead, *Phil.3.18.* For he is a lover of pleasure more than of God, *2 Timo.3.4.*

Neither must wee place in this our *Hallelu-jah* an admiration of any superstition, be it as auncient as the Embryons world, in its nonage, like those *Ephesians*, *Acts 19.28.* for their she-god *Diana*, erring in the knowledge of the true God, which is a spirit, and will be worshipped in spirit and trueth, *Io.4.24.* or like those famosed Idolaters, *Ier.44.17.* *Wee will burne incense to the Queene of heaven, and powre out drinke offerings unto her, as wee have done and our Fathers, our Kings and Princes have done in the Cities of Iudah, and in the Streets of Ierusalem; for then had we plenty of all*

all things, wee were then well, and sawe no e-  
vill.

See wee not this foolish generation to continue : praising the superstitious times of heathen-derived Popery, even wholly sprung out of superstitious Gentilisme, as hath bin proved; their outward shewes, and their antique fashions in crossing, creeping, washing, elevating their new-made god, &c. that we might wonder at them, as sometime *M. Cato* did, to see their charmers, because one of them laughed not to see another in their antique and apish Idolatries, which are more fit to please babes, than any way to satisfie the conscience of man: all in the shadewe, nothing in the substance. If these then, or any such have forestalled the market of our affecti-  
ons, and have taken a lodging in our hearts, let us deale with them as *Jacob* did with his false Gods, or as *Ephraim* with his Idols, cast them out: And let the current of our affections run in the right stremme, and be fixed on the right obiect, *Praise ye the Lord.*

Whence and from what hath bin spoken, and the naturall genuine sence of the words themselves, let us erect for our supportaace in this du-  
ty, the doctrine following, *viz.*

It is a chiefe duty necessarily enioyned to all creatures and especially to man, to become instruments of the glorious praise of their omnipotent Creator. This was the gracious practise of old *Zacharie*, *Luke* 1. 68. for receiving his gracefull sonne *John*, supposed to be the *Messiah*,

Vide Morefi-  
num de origine  
& incremento  
Papatus.

Cic. lib. 2. de  
Divinat.

Deus Optimus  
Maximus.

Magnificare  
nihil aliud est  
quam magnam  
facere. Lexicon  
Theologicum.

Psal. 150 last  
verse.

*Iob. 1. 21.* a blessing from God no sooner given but a blessing from man returned, *Blessed be the Lord God of Israel, &c.* rightly called in the language of Canaan, a blessing; ingratitude being the devils text, wicked men the Glossers and Expositors, both which must end in a cursed destruction. Blessed Marie in her song calls it a magnifying, *Luke 1. 46. My soule doth magnifie the Lord.* To magnifie, is to make great: Now God is the best, the greatest, and cannot in himselfe be made lesser or greater by us; all that we can doe, either in the magnifying or vilifying of him, is in regard of others, when we sweare falsely, protest rashly, blasphemate like an *Atheist* or *Turke*; we do to our power, lessen his greatness, when we unthankfully returne not his due praise for his mercies, we vilipend & debase as much as we can his gracious goodnes, and when we magnifie him, wee make him great, wee proclaime him good.

To make this more plaine, and to drive this dutie deeper into our soules; it is in regard of vs, the end of our election, foreseen in the mercy and love of God before the foundation of the World, as over-looking our estate in *Adam*, as chngeably good, to that in Christ, immutably glorious, *Ephes 1. 6. To the praise of his glorious Grace.* It is the end of our creation, even enjoyed to insensible animals, the visible and legible booke of our instruction and lessoning in this dutie, the sunne, moone, day, night, *Psal. 19. 1.* and every thing that hath breath are summoned by *Davids* Trumpet, to become the well-tuned

Cym-

Cymball of their Creators praise. But Man, the rare Epitome of all these, hath an instrument of speech, to tune it to a higher key, *Rev. 4.11.* *Thou art worthy, O Lord, to receive honour and praise, for thou hast created all things for thy wils sake, and for thy pleasures sake were they created.* It is the end of our redemption, *Rev. 5.9.* *Thou art worthy to take the booke and open the seales thereof, for thou wast slaine, and hast redeemed us to God by thy bloud.* And thus I must instance in the rest, even to the lowest particular deliverance, from the hellish; and the highest, to the least and lowest danger, as *Exod. 15.1. Iudg. 5. &c.* no sooner a deliverance, but a song of thanksgiving to the deliverer: And it is the summe of what thy God for this requires of thee, *Psal. 50. 15.* *Call upon me in the time of trouble, I will deliver thee, and thou shalt praise mee.*

*Reas. 1.* Because as all rivers come from the sea, and returne thither againe, returning as it were a thankefull tribute to their Lord: Even so all things come from the Father of lights, *Iam. 1. 17.* which are for our good, as from the fountaine of goodnesse, and must, or at least ought in thankefulnessse to returne to him againe: All the gifts of fortune, falsely so called, as riches and possessions; the gracefull endowments of the body, as agility, beauty, strength; all the goods of the minde, as wit, learning: No silver in *Benjamins sacke*, till *Joseph* put it in; and no good in man except God bestowe it: Even that noble skill in physicke, standing upon two legs, *Rea- son*

*Reas. 1.*

Galenus.

Eccles. 12. 1. 2.  
3. &c.Volaterian: lib.  
21. Comment.  
Fancius et Bu-  
cholcerus in  
chronic. lib. 7.  
cap. 13.Ubi bene, nemo  
melius, ubi ma-  
le, nemo peius.  
Sixtus Senen:  
bibl. lib. 3. pag.  
1. 7.  
In Colloquio de  
Erasmo.

son and Experience, is an excellent meanes to preserve our health; and yet for all this, it is the great Doctor, which hath Heaven for his chaire, that keepeth us alive; for so soone as he is angry, wee are gone, *wee bring our yeares to an end, as a tale that is told*, Psal. 90. 9. If the keepers of our house doe not tremble, and the griaunders cease not, and the golden ewer be not broken, and our eyes the windowes of our bodies, be not darke, it is from the Father of lights.

Hence renowned *Salomon*, and all the learned Clearkes have their wisedome; and the same it was, which tooke away that great knowledge from the learned *Trapezuntius*, who was not onely infatuated in his learning, but forgot his owne name: Hence are all students counselleld by *s. risburienfis* in *Policrasico*, to knocke at heaven gate to God for their good speede, that the key of knowledge may open a doore of utterance. So there are diversities of gifts, diversities of administrations, and diversities of operations, but all from the same Spirit, & from the same Lord, who worketh all in all, 1 Cor. 12. Among the Apostles, *Paul* was good at planting, *Apollos* at wate-ring. Among the Fathers, some construed the Scriptures allegorically, as *Origen* who excelled others either in effect or defect; *Augustine* dogmatically; *Hierome* more literally; *Gregory* the great Morally; and *Chrysostome* pathetically. And also among our moderne writers, *Erasmus* was full of matter and words, *Luther* had store of matter without many words, *Caroloſadius* nei-ther

ther &c. as *Luther* himselfe wrote upon the wals of his Chamber : So also among our ordinary Preachers, some have good utterance, but a bad conceite ; some an excellent utterance, but a meane wit ; some both, some neither. As for the gifts appertaining to the will, *2 Cor. 3.5.* *All our sufficiencie is of God.* For faith, which (as some thinke) belongeth both to the will and understanding, it is also the gift of God, *10. 6. 29.* *This is the gift of God, that ye beleieve on him, whom he bath sent.* God worketh in man, the first desire to beleieve, *ipsum velle credere*, saith *Augustine*; The stayng of the bloody fluxe of thy corruption comes from some vertue in Christ, *Mar. 5. 30* The purging of thy lippes from lying, swearing, blaspheming &c. is by a coale from the Altar, *Esay 6. 6.* The gift of Prayer powerfully solliciting the throne of mercy, and filling heaven and earth with *Abba* father, proceedes from none but the Spirit which makes intercession for us with groanes, which cannot be expressed, *Rom. 8. 26.* The tongue of the learned, it is from the Lord, *Esay, 50. 4.* If thou hadst the zeale, love, constancy, knowledge of those noble Patriarches, and those constant Martyrs, in the Primitive times, every drop of whose blood bred and sprung up a new Saint ; if thou wert glorious as an Angell, thy meat as *Manna*, thy garments as *Aarons Ephod*, thy breath as sweete, as the perfume of the Tabernacle, from the life of Nature, to the life of Grace, and so to the life of Glory, all is from this Fountaine which is God.

D

Nay,

*De spiritu & litera, cap. 34.*

*Quisquis tibi  
enumerat vera  
merita sua,  
quid tibi enu-  
merat nisi mu-  
nera tua ? Au-  
gust. Conf. lib.  
9. cap. 13.  
Bona mea, dona  
tua.  
Aug. Confes.  
lib. 10. cap. 4.*

Nay, even that thou art not wicked, as the most debauched creature in the world, it is from the supporting and restrayning grace of God, upon whom thou leanest, in the wildernes of this world, as the Spouse upon her beloved, *Cant. 8.* Or as *Moses* hands were supported by *Aaron* and *Hur*, *Exod. 17.12.* Or as the Altar of the Sanctuarie at the base thereof had Lyons for supporters; so thou, the Lyon of the Tribe of *Indah*, else how is it in man to direct his wayes aright without this? Though *Peter*, a *Petra*, a Rocke, surnamed *Cephas*, for his stedfastnesse, yet fell into a fearefull Apostacie: Godly *David*, moulded in the mait of Regeneration, into Adultery and Murther; these, and much more hadst thou committed, if God had not prevented. Marshall then all thy guifts and graces together, let them face one another, as the Cherubins upon the Mercy-seate, and all looke upon God; *For of him, and through him, and for him are all things, Rom. 11:36.*

Reas. 2.

*Poculum Eu-  
charisticie.*  
*Gratiarum ac-  
tio, est actus la-  
tio, i.e. Aquinas.*

Because it is a great part of Gods worship, and even the most of that service, which he requires at the hands of silly Men, *David* in his *Quere* makes it the surname of all, *Psal. 116. 12.* *What shall I render unto the Lord for all his benefis towards me?* but onely this, *I will take the cuppe of thanksgiving, and call upon the name of the Lord.* For this purpose it is called a sacrifice of praise, *Heb. 13.15.* The calves of our lippes, and the first fruite of faith, *Act. 2.46.* It is his honour, and that hee will not give to another; *Sing unto the Lord*

Lord a new song, and his praise from the end of the earth &c. *Esay 42.10.*

To teach us, not onely to condemne in our practise, that ingratitude, which is a monster in nature: As we call the gratefull man, a kind man; so the ingratefull an unnaturall, an absurd solocisticke in manners, consisting of two foule vices, falsehood in not acknowledging, iniustice in not requiting a benefit. *Alexander the Great, and Iulius Cesar*, both renowned, the one for liberality, the other for patience; the one would not give, nor the other forgive an ingratefull person. Not onely this; but forasmuch as every one arrogates a due performance of this duty, To teach us how to tread right in the steps of his service; And to this purpose consider, that God is praised 1. vocally, as *sing to the Lord*, 2. Chordally, *praise him upon the Harpe*, 3. Pneumatically, *with Trumpets, Shawmes, Cimbals, &c.* when our breath is the bellowes, 4. Allegorically, in our actions, contemplations, words, works, life, death, being not only temples, *1 Cor. 3.16.* but also timbrels of the Holy Ghost. Know then that thy right praising & magnifying of God is thy obedience to his voyce, his law, his Gospell, &c. Never boast, *faith Augustine*, that thou blessest with thy mouth, when thou cursest with thy life and conversation: It is not only thy breath, but thy breast, thy song, but thy soule; thy voyce, but thy life, that must be this Davidicall trump of praise & thanksgiving.

*1 Pet. 2.12.* *Have your conversation honest among the Gentiles, and by this meanes they which are yet*

*Vse. 1.*

*Aug. Eusebius  
us super Psal.  
ult.*

*Clemens Alex-  
andrinus.*

*Nel gloriaris  
quod lingua be-  
ne dicas, si vita  
male dicas. Su-  
per Psal. 133.*

without, and strangers from God, shall have occasion to glorifie God in the day of their visitation. *Math. 5.16.* Let your light so shine before men that they may see your good workes, and glorifie your Father which is in heaven. Our praise is our obedience; and our obedience is nothing else, but a subiecting of our will to God: So that it is with every disobedient person (though he can marshall his words, & adorne his phrase, that they be like apples of gold with pictures of Silver, *Prov. 25.11.*) as with a secretly destroyall traytor, who in the chamber of Presence is highly extolling and commanding the King, the State, & Government; but being without the Court gate, is opening his poysonous jawes, and casting whole Seas of contumelious reproches, and outragious slanders against the same; who will take this for a true subiect? and who will account a wicked man the servant of God, though with his tongue he praise God, when he speaks nothing but contradiction in his life and conversation? This false and pseudo-christianity makes the Gospell and sincere professors thereof, and even God himselfe to be traduced; and as *Jacob* was accounted with the *Sichemites*; Ye have troubled me (speaking to his cruell sonnes) to make me stineke among the inhabitants of the land, *Gen. 34.30.* For this cause, *Rom. 2.24.* The name of God is blasphemed among the Gentiles, through you, professing to knowe God, but in workes denying him, being abominable, disobedient, and to every good worke reprobate, *Tit. 1.16.*

Damascoen. lib.  
3. cap. 4.

And

And hence wee see plainly the reason and ground-worke of those soule aspersions, daily slanders, and Ismaelitish songes of Turkes, Jewes, Infidels, and Papists, which are daily cast as dirt into the face of Christianity, to be onely our disolute lives, disobedient carriages, and disordered conversation, *Christiani hoc ipso deteriores, quo meliores esse deberent*, Christians are so much the worse, as they ought to be better; Either then be as thou seemest, or seeme as thou art, else thou art but like the little bird with the great voyce, which the Fowler onely hearing, and thinking her to be some great fowle, took paines to take her; and seeing her little body ill able to counteraile his paines, he said, *Thou art a voice, an Echo*, an empty outward sound, and nothing else. Know then that all thine orall profession, superficiall adoration, and Pharisaicall sepulcher-like guilded outside, is in Gods account without the inward subjection of the heart to his holy lawes, no better than to cut off a dogges necke, to offer swines flesh, or to blesse an Idoll, *Esay 66. 3.* so long as thy heart is unsanctified, wanting the salt of Grace, and remaining unwholesome as the poysonous waters of *Bethel*, Christ reie&teth thy lip-praises, and outward service as the sacrifice of fooles. *Psal. 50.16.* Vnto the wicked faith God, *Why doest thou preach my lawes, and takest my covenant into thy mouth wheras thou hatest to be reformed, and hast cast my wordes behinde thee.* Christ will not suffer the Devill, the father of lies, to beare witnesse of his truth,

*Salvianus de  
gubernatione  
Dei, lib. 4.*

*Tu es vox &  
nihil praeterea.*

*2 Kings 2.*

O tempora, O  
mores!

A. Gellius  
Noct. Attic.

Totum homi-  
num, totani le-  
gum, totum  
tempus.

*Mar. 1.24.* and *Paul* will not suffer the Pytho-  
nesse to proclaime the truth, *Act. 16.18.* O then  
the rotteness of our times! how is our obedi-  
ence (if we have any) cut short, and wee are be-  
come like that speech of *Phavorinus*, who seing  
a mother communicating her motherly duty to  
the nurse of her child, cryed out, *Quodnam  
est hoc imperfectum & dividatum matrum genus?*  
What a company of halfe-faced, and halfe-faith-  
ed imperfe~~ct~~ Christian *Herods*, *Agrippas*, *Na-  
mans*, whose obedience and religion is pinned  
upon their profits, pleasures! like those Liber-  
tines, *Mal. 3.14.* *What profit is it, that wee have  
walked humbly before him?* These be but left-  
handed *Ehuds*, or as children which say theyr  
prayers to have their breakefasts; or as the Si-  
chemites, which took upon them the Seale of the  
Covenant for gaine, *Gen. 34.* Or as those that fol-  
lowed Christ, more for the loaves, than for the  
love, *Io. 6.* That come to Church, as most do to a  
*Funerall*, more to fill their bellies, than to lament  
the dead, or to comfort the widdow, or the Or-  
phans. But remember Christian, that God requirs  
the whole man, to fulfill his whole law, and that  
the whole time of his life, *Totus, tota, totum*, are  
required; but further God requires, *Phil. 2.10.*  
*That at the name of Iesu every knee should bowe, of  
things in Heaven and things in earth, and things  
under the earth, and every mouth must confess him.*  
And yet I see a ranke of worse Locusts issuing as  
it were out of the pitte, even openly by their o-  
pen prophanenesse, and horrible blasphemies,  
pro.

proclaiming themselves to be men of stubborne knees, stiffe necks, and uncircumcised hearts, openly with *Bebemotb, Leviathan, or Satan himself*, or at least with those Gyant-like sonnes of the earth proclaiming rebellion and disobedience against the most High: These shame at nothing but vertue, and blush at nothing but honestie: Of whom it may be said, as *Mecanas* spake of the lawcie fellow, that would not bowe to *Cesar*, *This man is ashamed to feare or reverence Cesar*: so these men are ashamed to feare God, and blush at nothing, but against their wils to weare the livery of Christianity; Surely these men goe downe to the Chambers of death, if not to the pit of destruction. Let us then prove God to be our Father by our obedience, and our Master by our feare, *Mal. 1.6.* Let it not be in word onely, but in deed, as *Iohn* spake of Love, *1 Iohn 3.18.* or as *Socrates* when the people admiringly praised his oration, sayd, *Praise it, that I may see it. Obedience is better than all our sacrifice, 1 Sam. 15.22.* preferred by God himselfe, *Hos. 6.6.* whereas rebellion is as the sinne of witchcraft. *Obey my voyce, and I will be your God, and yee shall be my people, this is a favour of rest unto God, therefore, Let every one that nameth the Lord, depart from iniquity, 2 Tim. 2.19.*

We praise God, when we acknowledge his Kingdome, power, and glory, and ascribe them unto him as his due. This our Saviour **CHRIST** teacheth, *Math. 6.13.* after he had taught us how to pray for things inward, outward, spirituall,

*Hic homo eru-  
bescit timere  
Cesarem.*

*Lauda ut vide-  
am.*

*V. 6. 3.*

tuall, temporall, all things needfully requisite for soule and body; in the conclusion he teacheth us to give thankes, and that in the acknowledging his Kingdome, power, and glory.

Now forasmuch as the infinite and ineffable essence of God, cannot be fully comprehended of the weake vessell of mortality, *Man*; he being eternall, and which inhabiteth eternity, *Esay 57.15.* the *Ancient of dayes, King of ages, 1 Tim. 1.17.* he made the times the word eternall in *Hebers* language being taken from a root, which signifieth *to lye hid*, teaching us, that our knowledge is not able to finde out the hidden being of the Almighty, being *but weake, and in part, 1 Cor. 13. 12.* onely seeing as it were, a glimpse of one sudainely passing by, the more full knowledge of him is referued till wee be made like him, and see him as he is, *1 John 3. 2.* even face to face, *1 Cor. 13. 12.* To desire any full knowledge of his inscrutable essence, is to lose our selves in a maze, or labyrinth, and with *Simonides* to adde unto one dayes labour in the search therof, three dayes more, and be further off then when wee began; and with the *Child*, wee may assoone bring the whole Ocean into a little pit, as with the old man paint the *Trinitie* on a table: And therefore when *Evagnius* had heard a long disputation of the Trinity, he wisely concluded, that it was without the compasse of any logicall definition. So because our weake vessell cannot saile with safetie over this innavigable Ocean, he hath revealed himselfe by his back-parts, *Exod. 34.6.*

*Deus est circulus.*

*Cic de natura  
Deorum.*

*socrat. lib. 6.  
Tripart. Eust.  
cap. 21.*

34.6, His Power, mercy, Longanimitie, Justice, &c. Rom. 1. 20. *The invisible things of him from the creation of the World, are clearly seene, being understood by the things that are made; even his eternall power, and Godhead;* and so by acknowledging these, by humbling our selves under his mighty hand, 1 Pet. 5. 6. and by fearing him, that cannot onely kill the body, but also cast the soule into hell fire, Math. 10. 28: We praise his power, acknowledging what he can doe, the whole armie of his creatures, and hell being at his command: The strongest tyrant in the world (as Attila confessed of himselfe) is but his scourge, which when he hath used to the sufficienr chastising of his Church, he will cast into the fire, as the Father doth the rod, which he used in whipping his child. Looke upon Pharaoh, Herod, Pilate, Heliodorus, which are spectacles of Gods power, sometimes their owne hands their owne executioners; even Tophet is their portion, Esay 30. He is a consuming fire, Hebr. 12. last verse, to burne up his enemies: and as weake stubble is not able to withstand that furious element; no more can a weake man the omnipotent Creator. Take heed then how thou offendest him, but acknowledge him in his wisdome, power, &c. and seeke him while he may be found.

Then heare this all yee abusers of the glory of God, Rom. 23. *Which change the glory of the uncorruptible God into an image of corruptible man, and to birds, and fourre footed beasts, and creeping things, contemniers of him in his Kingdome,*

N Olans de  
Attila.

Pilatus fibyp-  
fi intulit ma-  
nus Niceph.  
lib.2. cap. 10.  
& cap. 13. de  
morte Herodis:  
suipius inter-  
ewitor divina  
ultione factus.  
Euseb lib.2. ca.  
7. Eccl hist.  
Iosephus lib. 18  
Ant. cap. 5.  
Eutropius lib.  
7.

Glosie, put for  
all that may be  
known of God  
as Exod. 33. 18

power, and glory ; that say with those drunken Atheists, *Ezay 28.15.* *The overflowing scourge shall passe through, and not come nigh us, for we have made lies our refuge.* Ye that put farre away the e-  
vill day, and suffer the seate of violence to enter, *Amos 6.3.* that say, *The vision is yet for many dayes to come, and he prophecieth of times a farre off,* *Ezec. 12.27.* That hearest the thunder claps of judge-  
ment against thy bribery, usury, oppression, &c. and yet with the deafe adder stoppest thine eares  
charme the charmer never so wisely ; what is  
this, but even to mocke God in his power, and  
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that offer no sacrifice, as they that offer whole  
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Gods sacred booke, and his truth therein, as *Daphias* with the Diabolicall Delphicke Oracle ?  
who enquiring, where he might finde his lost  
horse, when he had none ; the Oracle answered,  
he should finde one indeed, but his death with it :  
Homeward he comes joyfully, that he had delu-  
ded the Oracle, but by the way was com-  
manded by King *Attalus* to be throwne downe a  
rocke called a *Horse*.

Though this be fabulous, yet the morall will  
surely fall heavy upon all the despisers of God  
in his power and glory, and the enemies of his  
kingdome, even to crush them to destruction in  
the furnace of Gods implacable wrath. *Consider*  
*this ye that forget God, Psal.50.22.*

We must learne hence to praise God in his  
creatures, in acknowledging his uncontroleable  
soveraignty,

*Ælian. varia  
Historia Lib.4.*

*Inventurum. se  
quidem, sed ut  
co turbatus per-  
ierat. Cic. de  
Fato.*

*Uſe, 3.*

soveraignty and Lordship over them, that he is onely that which the flattering Parasites would have given to *Canutus* one of the Kings of *England*, who stiled him Ruler and Lord of *Sea* and *Land*; which he modestly confuted, when going to the sea side, and sitting in his chaire of State, he would but could not commaund the waves of the watery regiment, no more than *Pharaob* could the red *Sea*. *Esay 44. 24. I am Ichova that made all things*, therefore his by right of Creation, and thence requires his honour and praise in the moderate vse of them: He is the Land-lord, thou the tenant, and that at will; he may put thee out of thy earthen tabernacle when hee will, though thou be a free-holder, yet (as the lawyer speakes) not without impeachment of *Waste*, a lease thou hast indeed with a large scope, but yet with this proviso, *Iohn 6. 12. Let nothing be lost*. The Almighty as the head of this great house, the *World*, as he hath created all things and given them their being, so he will surely take a strickt account of their waste, *Luke 16. 2. How doe I beare this of thee? give an account of thy stewardship*: He is arraigned for a matter of waste in the first verse; which word there used, seemes to be taken from the *Scorpion*, which wilfully wasteth the sweete smelling *Violets*. How hast thou encreased thy talents, and not bezzled and imbezled them away, to the dishonour of thine and their Creator? The creatures abused to the dishonour of their Chiefe-Lord even groane under thee; the Sunne blushes to be

English Chro-  
nicle.

*Polyd Virgil.*  
*lib. 7. Anglice*  
*Historia.*

*Luk. 16. 1. δι-  
απογειλαν;*  
*si scorpion a  
vastando vio-  
las. Aris. Plin.*  
*Dioscor.*

power, and glory ; that say with those drunken Atheists, *Esay 28. 15.* *The overflowing scourge shall passe through, and not come nigh us, for we have made lies our refuge.* Ye that put farre away the evill day, and suffer the seate of violence to enter, *Amos 6.3.* that say, *The vision is yet for many dayes to come, and he prophecieth of times a farre off,* *Ezec. 12. 27.* That hearest the thunder claps of judgement against thy bribery, usury, oppression, &c. and yet with the deafe adder stoppest thine eares charme the charmer never so wisely ; what is this, but even to mocke God in his power, and glory, and to say with *Pherecides*, *We are as safe, that offer no sacrifice, as they that offer whole Hecatombes ?* What is this but to play with Gods sacred booke, and his truth therein, as *Daphias* with the Diabolicall Delphicke Oracle ? who enquiring, where he might finde his lost horse, when he had none ; the Oracle answered, he should finde one indeed, but his death with it : Homeward he comes joyfully, that he had deluded the Oracle, but by the way was commanded by King *Attalus* to be throwne downe a rocke called a *Horse*.

Though this be fabulous, yet the morall will surely fall heavy upon all the despisers of God in his power and glory, and the enemies of his kingdome, even to crush them to destruction in the furnace of Gods implacable wrath. *Consider this ye that forget God, Psal. 50. 22.*

We must learne hence to praise God in his creatures, in acknowledging his uncontroleable soveraignty,

*Aelian. varia Historia Lib. 4.*

*Inventurum se quidem, sed ut et turbatus perierat. Cic. de Fato.*

*Vte, 3.*

soveraignty and Lordship over them, that he is onely that which the flattering Parasites would have given to *Canutus* one of the Kings of *England*, who stiled him Ruler and Lord of *Sea* and *Land*; which he modestly confuted, when going to the sea side, and sitting in his chaire of State, he would but could not command the waves of the watery regiment, no more than *Pharaoh* could the red *Sea*. *Esay 44. 24. I am Iehova that made all things*, therefore his by right of Creation, and thence requires his honour and praise in the moderate vse of them: He is the *Land-lord*, thou the tenant, and that at will; he may put thee out of thy earthen tabernacle when hee will, though thou be a free-holder, yet (as the lawyer speakes) not without impeachment of *Waste*; a lease thou hast indeed with a large scope, but yet with this proviso, *John 6. 12. Let nothing be lost*. The Almighty as the head of this great house, the *World*, as he hath created all things and given them their being, so he will surely take a strickt account of their waste, *Luke 16. 2. How doe I beare this of thee? give an account of thy stewardship*: He is arraigned for a matter of waste in the first verse; which word there used, seemes to be taken from the *Scorpion*, which wilfully wasteth the sweete smelling *Violets*. How hast thou encreased thy talents, and not bezeled and imbezled them away, to the dishonour of thine and their Creator? The creatures abused to the dishonour of their Chiefe-Lord evengroane under thee; the Sunne blushes to be

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αρκοπιταν;  
sic scorpis a  
wastando vio-  
las. Arist. Plin.  
Dioscor.*

made a God, 2 King. 23.5. The high places are ashamed of theyr idolatrous *Chamarims* burning incense there; the Fire of the *Persian*, the Crocodile of the *Egyptian*, the Gold and Silver of the *Iewe*, which made *Baal* thereof: Onely the shamelesse Devil is not ashamed of his worshippers in *Calecute*, &c: If we considered this, and Gods Lordship over them, we would not be thus impudently bold in the abuse of them. And first in this matter let us arraigne the proud man: *To what end is this waste*: to lay lands and livings upon his backe, to make it glister. God indeed hath not onely allowed garments for necessity; Gen. 3.21. a leatherne coate for *Adam*; but also ornaments for comlines, *Esther* 6.11. royall roabs for *Mordecai*: They that are in Kings houses weare and are allowed to weare soft rayment: But those antique fashions both God and nature, and the lawes of all Countries have alwayes condemned as irreligious and wicked, those being marred in the making, as one spake of fantastique women, spoylng and defacing those genuine graces, and naturall beauty, which nature from a liberal hand hath bestowed upon them. That doth beautifie, which doth beatifie, making our graces more gracious, and our soules more happy. The ridiculous chaine of pride, *Psal.* 73.6, and the foolish fashions of the Iewes, *Esay* 3.16. that now puffes up thy soule like a tympany, making thy body bright, as *Herods* drawing the eyes of admiration after it, will one day without repentance accuse thee for a waster to the great God,

*Propter venu-  
batem inven-  
tus e. Chry-  
so. Ornamen-  
tum e. quod  
ornat, ornat  
quod honesto-  
rem facit.*

## God and Lord of the Creatures.

Next comes to the barre, as guilty of *Waste*, the fat bellyed swoln guts, the Epicure, a dis-honourer of the Creator in the abuse of the creature, meate and drinke. *Agur, Prov. 30.8.* prayes for foode convenient, or the food of allowance: But must feed of all dishes, and knowes no mean but surfeit, makes his morfell his god, *in mea patria Deus venter, his belly, his Bell,* his idoll, like *Æsops hen*, too fat to lay, to produce any fruits of goodnessse; *Dives*-like faring deliciously every day: Sence his purveyor, Apperite his Steward, his throate his heaven, like sensuall *Philoxenus*, that wished his throate like a Cranes, more fully to delight his bestiall part. *Salomon, Prov. 23.25.* joynes a twinne of the same wombe, *The drunkard, and the glutton shall come unto poverty*; He likewise dishonours God in his creatures, *Esay 5. 22.* There is a woe hangs over him, like *Damocles* sword at his delicates, tyed by a slender haire, while he carowfes his condemnation, and feares not: Either of these are a *morbus hydropicus*, a *Baltazzars* sinne, while he doth not wisely dispense as a steward, but blidely scatter as a waster of his Masters-goods, and so must passe as a prodigall unthrift.

Againe, we dishonour God in his creatures, when they are made instruments against the godly, whom the whole host of Heaven and earth desire to serve and comfort, from the highest *Angell* to the poor st worme. *Heb. 1. 14.* Are they not all ministering spirits, sent forth to minister for

*De grege por-*  
*corum-Horat.*

*Hebraicæ.*

*Jerome.*

*Apicius had  
1000. Cookes.*

*Dr. Boys:  
Non dispensat,  
sed dispensat be-  
ne Domini.*

made a God, 2 King. 23.5. The high places are ashamed of theyr idolatrous *Chamarims* burning incense there; the Fire of the *Persian*, the Crocodile of the *Egyptian*, the Gold and Silver of the *Iewe*, which made *Baal* thereof. Only the shamelesse Devill is not ashamed of his worshippers in *Calecute*, &c: If we considered this, and Gods Lordship over them, we would not be thus impudently bold in the abuse of them. And first in this matter let us arraigne the proud man: *To what end is this waste*? to lay lands and livings upon his backe, to make it glister. God indeed hath not onely allowed garments for necessity; *Gen.* 3 21. a leatherne coate for *Adam*; but also ornaments for comlines, *Esther* 6.11. royll roabs for *Mordecai*: They that are in Kings houses weare and are allowed to weare soft rayment. But those antique fashions both God and nature, and the lawes of all Countries have alwayes condemned as irreligious and wicked, those being marred in the making, as one spake of fantastique women, spoiling and defacing those genuine graces, and naturall beauty, which nature from a liberall hand hath bestowed upon them. That doth beautifie, which doth beatifie, making our graces more gracious, and our soules more happy. The ridiculous chaine of pride, *Psal.* 73.6. and the foolish fashions of the Iewes, *Esay* 3.16. that now puffes up thy soule like a tympany, making thy body bright, as *Herods* drawing the eyes of admiration after it, will one day without repentance accuse thee for a waster to the great God,

*Propter venu-  
batem inven-  
niste. Chry-  
soft. Ornamen-  
tum est quod  
ornat, ornat  
quod benefio-  
rem facit.*

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Angeli Dei,  
qui custos es  
mei, &c.

Ios. 5. 13.  
Judg. 6. 11.  
1 Kings 19.

Militat aether  
Lucan.

for their sakes, which shall be heires of salvation. Psal. 91. 11. He shall give his Angels charge over thee to keepe thee in all thy wayes. Math. 4. 11. Christ in the heate of his temptation, hath Angels to comfort him. Math. 18. 10. The elect, even the little ones have Angels: Distressed *Hagar* is comforted by an heavenly messenger, Gen. 16. 7. *Iacob* by a vision of celestiall spirits, Gen. 32. 2. Thus were the Israelites conducted, Exod. 14. 19. What need I speake of *Ieshua, Gideon, Elija, &c.* nay even Sunne and Moone, with every starre in the glorious firmament, all fight for the Church. Iud. 5. 2. *They fought in their order from heaven*, even the starres in their courses, the river *Kishon*, stood not idle, but swept them away as a besome doth the filth in the house: The sea gives way to the passage of Gods people, and heapeþ together his fluctuant fluidie moysture, to makethem a dried pavement, Exod. 14. 22. Ios. 10. 12, had experience of this from the helpe of heaven in their defence against the *Amorites*; so that sea, land, heaven, and the whole boast of the creatures would doe service to the Godly. Hence the creature groanes to be made an instrument of torture by a Tyrant, to whom he is appoynted a minister of comfort by his maker, as the fire to burne, the water to drowne Gods servants, abused to this end by the earth, or rather hell-sprung Gyants of the world. And as the creature groancs to be an engine to hurt the godly, so is it weary of those that dishonour him, an enemie to Gods enemies, Atheists, Idolatres, Swearers,

Swearers, &c. the Sunne would cloud, and  
obnubilate his glorious face, the Moone her light,  
the Cressets of heaven their twinkling lustre,  
from the rebellious, idolatrous, disobedient sinner,  
that hath so long viewed and enjoyed their  
excellent comfort continually cast from those  
chrystall eyes of heaven, and is not lessoned by  
them to praise his God; the Vestall-earth mourns  
under the burthen of a rebellious Nation, every  
furrow thereof cries against the depopulating  
Incloser, *Iob* 31.38. The stones and timber where  
the wicked man dwelleth, *Hab.* 2.11. All he pos-  
sesseth is his enemie, because he is an enemie to  
God; witnesse these tenne Plagues powred up-  
pon *Egypt* both from heaven and earth, all the  
creatures are Gods armie to fight against them  
that fight against him. So then, if thou be a blas-  
phemer, Persecuter, &c. wert thou in a City,  
whose walls were as strong turretted, and inex-  
pugnable, as the wall that *Phocas* built about his  
Pallace, yet shall it be really performed on thee,  
as it was voyced to him in the night, Did they  
reach the heavens, they may be scaled; the sinne  
in thy soule spoyles all: A cities overthrow is  
sooner wrought by wicked lives, than weake  
wals, saith *Augustine*; thy worst enemies are thy  
finnes, saith *Ambrose*; so the hoast of creatures  
are thine enemies, while thou hast no peace with  
God; peace and wickednesse cannot dwell to-  
gether: The heathen gods indeed, could not re-  
venge their owne quarrels, as the Poet speakes of  
*Mars*; but our God hath heaven, earth, and  
hell

*Pesta, a vi, san-  
do.*

Weepe against  
him. *Hebraized.*

*Tota creatura  
est armatura  
Dei.*

*Civitatis ever-  
fo est morum  
non murorum  
casus.*

*Graviores ini-  
mici sunt mo-  
res pravi quam  
hostes infesti.*

*Mars ultor ga-  
leam perdidit,  
& res non po-  
tuit servare  
suas.*

held in fortifications, a thousand waves of courage will sweep over. Wicket must why not continue in the fitness and law with much more vigor than the last? There can and are greater powers of life without life.

But, I have to say, I am not a good example of my  
own advice, for I too do not wait for con-  
sideration. I am guilty of assuming that it is never  
worth the trouble, and I am not alone. There is  
nothing like a bad meal to turn one's nose up at the  
idea of planning a meal. **But this is not bread and  
water for the soul; this is not instruction; it is leisure, but**

is not bread, and if it bee, it satisfies not ; Such is that bread of secrencies, and waters of stealth, *Prov. 9.17.* The delicates and cates that sinne sets before us, deadly cuppes, and Acheronticke potions, *Zeuxes* painted grapes to feede the devils black birdes to meager leanness: But God gives the creature power and strength ; It is not thy meate, drinke, sleepe, cloathes, that of themselves doe nourish and warme thee more than the hard and cold stone, but Gods blessing upon them, *Math. 4.4.* *Man lives not by bread onely, but by the word and blessing of God;* Else might thou starve in the midst of thy plenty: The poore man with *Daniel* may be as well liking with pulse and pure water, as they that eate of the portion of the Kings meate ; may goe as warme in his ragges, as they in Kings houses, that are cloathed in soft raiment, if God blesse his bread and water, *Exod. 23.25.* Thus when God threatens a famine and dearth, he takes not away the bread it selfe, but the staffe, *viz.* the strength & nutritive power of it, *Levit. 26.26.* *When I shall breake the staffe of your bread,* *Ezech. 4.16.* & *5.16 I will breake the staffe of bread,* called *Esay 3.1.* the stay of bread and the stay of water. It is but a poore elementall creature, to which Gods blessing hath not added strength, if God did not heare the heavens for vertue, the heavens, the earth for influence, and the corne & the wine for vegetative power, *Hos. 2.21.* All simples were but simple things, and all componds idl: when they want the best ingredient, *Gods blessing.* *Goutish* *Asa* wants

F

this

*Pabula peccati, pocula leti.**Exod. 23.25.**Dan. 1.15. see  
Psalms, 104.13.  
14.15.**Hag. 1.5.*

hell to fight his battels, a thousand wayes to revenge, *mille nocendi artes*. Wicked man! why dost thou continue in thy finnes, and say with stupid *Pharaos*, *Who is the Lord?* When thou canst not breathe, moove, or live without him.

*In caula de au-  
la, in barde a-  
ra loquitur.*

*In gratiam si  
dixeris ovaia  
dixeris Plaut.  
In gratitudo ob-  
stringit manus  
Dei. Marlorat.*

Learne then like the Bee to gather honie from every flower, to give praise from every creature; all objects to a meditating *Salomon* are wings to mount his thoughts to heaven; as the old *Romanes* seeing the blewe stones, were put in minde of *Olympus*; so from every creature to elevate our thoughts to Sion, and so we may honour God in honouring him in his creatures. Whether yee eate or drink, *Do all to the glory of God*, *In all things giue thankes*, 1 *Thes. 5.18*. *Every creature is good, and ought not to be refused*, if it be received with thanksgiving, 1 *Tim. 4.4*. Be not then an unthankfull *Esau*, to sit downe, eate, drinke, enjoy the creatures, and irreverently rise up, and goe thy way. Gratitude opens, ingratitude pens up and closes the wine cellars, the heavens; the buckets and cisternes of the skie are ready to showre vpon the thinkfull. *Praise the Lord*, makes the heavens as *Nilus Egypt*, fertile.

Lastly, to drive this *Hallelu-jah* deeper into thy Soule, consider that thou not only haft the creature from God, but also he must give it power to comfort, nourish, and sustaine thee. There is indeed bread that nourisheth not, *Esay 55.2*. *Why doe yee spend mony for that which is not bread, and labour for that which satisfieth not*; it seemes, but is

is not bread, and if it bee, it satisfies not ; Such is that bread of secrecies, and waters of stealth, *Prov. 9.17.* The delicates and cates that sinne sets before us, deadly cuppes, and Acheronticke potions, *Zeuxes* painted grapes to feede the devils black birdes to meager leanness: But God gives the creature power and strength ; It is not thy meate, drinke, sleepe, cloathes, that of themselves doe nourish and warme thee more than the hard and cold stone, but Gods blessing upon them, *Math. 4.4.* *Man lives not by bread only, but by the word and blessing of God;* Else might thou starve in the midst of thy plenty: The poore man with *Daniel* may be as well liking with pulse and pure water, as they that eate of the portion of the Kings meate ; may goe as warme in his ragges, as they in Kings houses, that are cloathed in soft rayment, if God blesse his bread and water, *Exod. 23.25.* Thus when God threatens a famine and dearth, he takes not away the bread it selfe, but the staffe, *viz.* the strength & nutritive power of it, *Levit. 26.26.* *When I shall breake the staffe of your bread,* *Ezech. 4.16. & 5.16 I will breake the staffe of bread,* called *Esay 3.1.* the stay of bread and the stay of water. It is but a poore elementall creature, to which Gods blessing hath not added strength, if God did not heare the heavens for vertue, the heavens, the earth for influence, and the corne & the wine for vegetative power, *Hos. 2.21.* All simples were but simple things, and all componds idl : when they want the best ingredient, *Gods blessing.* *Goutish Aſa* wants

*Pabula peccati, pocula lethi.*

*Exod. 23.25.*

*Dan. 1.15. see  
Pſalm. 104.13.  
14.15.*

*Hag. 1.6.*

this powerfull ingredient in his physicke, when 2 Chron. 16. 12. *He sought not the Lord in his disease*, but to Physitians; He was not so lame in his feete, as in his faith. Wee must not sticke so fast in the secrets of Philosophy, but also looke upon the mysteries of Divinity; God is the chiefe Physitian, let *Plato* hold the candle to *Moses*, and Physitians learne from the sonnes of the Prophets.

In all thy labours and endeavours, *Psal. 127.2* it is in vaine for thee to rise up earely, to sit up late, to eate the bread of sorrowes; For except the Lord give a blessing to our workes, it is but to plowe the sand, and to lodge at the Labour in vaine. 1 Cor. 3. 6. *Paul* plants, *Apollos* waters, but *God gives the increase*: So the vintage of workes depends upon the shewres of Gods blessing. The workes of the world may have likely and proud entrances, but yet hale in the conclusion, if not attended from a superior influence: But God from a slender beginning brings a plentiful issue, as in that Balmie immortall, incorruptible seed of the Word, which in it selfe is dead, by Gods Spirit affesting, concurses to the begetting of a new man, powerfully mortifying the rotten flesh, and quickning the spirit. That little mustard-seede, which spreads up into branches, able to give the fowles of heaven harbour, able thus armed to binde the strong man, disarme him and cast him out of his usurped possession of thy soule, 2 Cor. 10.5. *Casting downe the highest things, that exalt themselves against*

Parturiant  
montes, Hor.

Carpo-bals-  
mum. Isidor.  
Inest in vita  
voce nescio  
quid latentis  
energie. Ierom.

gainst the knowledge of God, and captivating every thought to the obedience of Christ : *1er. 23.29.* A hammer to breake the stone, not in the reynes, but in the heart. As a tree hath manifest to the eye, leaves, flowers, and fruite, but the root lyes hid: And as in man, the body is seene, but the better and purer part is vailed under the curtaine of his flesh. And as in all things we see the Accidents, not the forme and substance: So the Word we heare, but the life of it is the power of God. So then if thou seest a blessing upon thy labours, wicked men called, and that come to passe, prophecyed by *Esay 11. 6.* Ravenous Wolves, cruell Leopards, &c. swearers, lyers, drunkards, forsaking their wicked, loathed, slavish drudgery to the world, flesh, and divell; and submit their sinewy neckes, uncircumcised hearts, and prophane lives in obedience to the scepter of Christ, and out of a syncere profession, and unfaigned confession, cry with the Souldiers under *Iovinian.* *We are Christians, and will be true to the colours of the Crosse, according to our Sacramentall Oath under the banner of our Michael, we will wage warre with the red Dragon, and all the spirituall enemies of our salvation.*

Simile.

Post mortem  
Juliani apostla-  
te. Eu/eb.

God by his Word hath perswaded us, called, and called us out of our incharted fooles Paradise, wherein we lay in the prison and dungeon of spirituall darkenesse, into his marvailous light, hath opened our eyes, freed our feete, and as a bird we are escaped out of the cordes and manacles of our hellish sinnes; And whereas we

2 Cor. 5.22;

Pro 5.22;  
2 Tim. 3.26

Gal. 2.20.  
Esay 32.15.

Acts 4.10.  
It lyes not in  
mans power to  
beget faith in  
his owne soule.

Hab. 3.16.

Menecrates  
called himselfe  
in pride before  
King Philip,  
Res salutis E-  
go Rex Medi-  
cine, tu Mace-  
donie.

lived to our owne corruptions, emancipated to our lusts, even the devill the Prince of the ayre, Eph. 2.3. tutoring our disobedience ; now wee live to God, the life of God, the life of Grace ; our scorching lusts, and rebellious natures (which heavenly influence should have wasted) the scalding cup of Gods wrath, are washed & cleansed in the bloud of the immaculate lambe, made ours in our justification, and sealed to us in the laver of our new baptizing renovation. He that is the ministeriall instrument of this wondrous work, which causeth admiration and ioy in men and Angels, Luke 15.7. Though his tongue were the pen of a ready writer, Psal. 45.2. and spake as the Oracle of God, had the mouth of golden Chrysostome, the gravity of Tertullian, the spirit of heavenly Augustine, could make Felix tremble with Paul, conjure the cursed works of darkenesse ; Yet if he sacrificed to his owne nets and yarne, he robbes God of his praise and glorie. It is not thy word nor thy eloquence, or learning, but Gods power that brings these mighty things to passe, and so all other things. If the mercy of God be not in our sustenance, we may dye with meate in our mouthes, as did the Israelites : if his providentiall goodnesse restraine her influence, and withhold her vertue, were our garments as rich as Aarons Ephod, there were no heate or benefit in them : Nature declines her ordinary working, when Gods revocation hath chidden it. Though thou labourest and sweatest with diligence till the taper of thy life were burst out, if the Lord prosper

prosper not thy handy worke, thou makest but roapes of sand to bind Sampson. Then sing with the Psalmist, *Not unto us O Lord, not unto us, but unto thy name give the glorie.* The principall end of Gods actions, must be the end of ours, and his is his prale, *Prov. 16. 4. The Lord made all things for himselfe, viz. for his owne praise, even the wicked for the day of evill;* Even out of the un-hallowed heape of sinne, will he mould the sil-  
ver trumpet of his owne praise.

Psal. 115.1.

To teach us, that God is praised, magnified, and made great by us, when his Image is repai-  
red in us, *Gen. 1.26. Let vs make Man after our  
owne Image:* Now this image, which is his righ-  
teousnesse and holinesse, the new man, *Ephes 4.  
24.* newly comming out of the mint of Regene-  
ration (as furnace-smoaked *Israel* out of *Egypt*)  
is a glorifying of God, and this, (as a curious  
worke graces the artifcer) magnifies the maker.

Vse 4.

Ambr. & Ori-  
gen super. Lu-  
cas.

*Man*, the little Epitome or Compendium of the world, hath bin admired for his wonderfull structure, and frame, called by that almost mira-  
cle of Antiquity, *a great Miracle*. Nothing more admirable than Man. *Man*, a certaine di-  
vine thing, *Memento quod homo sit quoddam Omne*, what shines not in him? Our Saviour CHRIST honours him with a large tytle, *Mark. 16.15*  
*Go Preach the Goffell to every creature*; and who but Man must have the benefit of this Goffell. But, if wee looke upon him as the image of God repaired, a new creature; nay a new crea-  
tion, *2. Cor. 5.17*: As Joseph comming from Pri-

Herm. Trireme-  
gister.

Quod homo es  
per illa omnis  
creatura  
ex parte creatio  
Rom. 1. Gal. 6.

Qui potest re-  
gere me & te  
Bern.

son; as *Mordecai*, whom the King of honour will honour; as *Queene Hester* perfumed with the aromaticall graces of the Spirit, having the royall robe of Christ's righteousnesse; *Cant. 4.7.* *Thou art all faire my Love*, and *there is no spot in thee, comely as the Curtaines, and pompe of Salomon*, having cast off the blacke scorchings of *Kedar*, *Cant. 1.5.* and the *Gibeonitish* ragges of sinne; now remember old things no more, *Esay 7.* he is now a glorious creature, and here is God magnified; the greater measure of grace affords a greater measure of praise. Strive then, beloved, to have thy unhallowed soule sanctified, thy life reformed, thy crooked pathes of vanity straighted, every thought brought into subiection, that God may be made greater in thee, and thou the trumpet of his praise.

And the further to stirre us up to holiness, consider that the magnifying of God is the magnifying of our selves. *Luke 1.46.* *Mary* sings, *My soule doth magnifie the Lord*, and *verse 49.* *He that is mighty hath magnified me*: He that blesseth the Lord, is increased; he that blasphemeth, decreased. Our exultation is the first staire of our exaltation: Wouldest thou be exalted, made great, and honoured of God, of men and Angels? then season thy soule with grace, honor God, *For they that Honour him, he will honour, and they that despise him, shall be despised*, *1 Sam 2.30.* He that goes to the Court of Honour, must passe by the temple of vertue, from the Place of Grace to the Place of Glory. Learne then to have the

Qui benedicit  
deo, augetur;  
qui maledicit,  
minitur.

As in Rom.

the praise of God in thy mouth: Let *Hallelu-jah* be the Cadence in all our Musicke, and our Musick in all our actions, that being our practice on earth, we may one day be Angelicall Choristers in Heaven. *Praise the Lord, O my soule, and all that is within me prasse his holy name; for Omne bonum nostrum vel ipse vel ab ipso;* All our good is either God, or from God.

Parties; *Gentile, Iewe,* enjoyned to this duty. 1. The *Gentile*, the stocke of *Iapheth*, one of the sonnes of *Noah*, *Gen.9.18.* the eldest by birth, but reckoned by way of Anticipation in the last place: And though a long time they stooode, as it were, excommunicate, and cut off from the Covenant of grace, yet in Gods appoynted time, this rejected seede is *perswaded to dwell in the tents of their brother Sem the Iewe*, as *Noah* prophecied: And the neuer erring Spirit makes this place a prophetical prediction of Gods never failing purpose of their calling, *Rom.15.11.* with many other scriptures pregnant to prove it; the word [*Nations*] in the old testament in *Hebers* tongue, being rendred by *Paul (Gentiles)* a most fit prophecy for this purpose, sayth *Marlerat* and others upon the place. Thus though a great while the forlorne Prodigall sate in darkenesse, and in the shadowe of death, and God vouchsafed his loves and favours to the Iewes, *At Salem is his Tabernacle, and his dwelling in Sion*, and gives this land a peculiar appropriation to himselfe, *Psal.108.8. Gilead is mine, Manasses is mine, being as the signet upon his right hand; yet the flouds*

*Psal.103.*

*Aug. lib. i. de  
D. Chianna  
cap. 31.*

*Sem* first named in regard of his prerogative; as *Izaac* before *Ismael*, and *Jacob* before *Esau.* *Gen.9.*

*Psal.18.49.  
2 Sam.22.50.  
Deut.32.43.  
Esay 11.10.*

*Ia ebor.*

*Appositissimum  
vaticinum ad  
comprobandum  
Gentium voca-  
tionem. Marlo-  
rat.*

*Pars pro rato  
per Syncedo-  
chen.*

Flouds of his favour is shoured downe at last plentifully upon the heads of his long neglected Nation, and now he decks them as *Isaac* his lovely *Rebecca*, and marryes them to himselfe in righteousnesse, judgement, mercy, compassion, and faithfulness, *Hos.2.19.* hence this Doctrine.

*Dott.*

God hath according to his word revealed Christ Iesus to be a Saviour to the *Gentiles*, called them out of the night of their superstitious blindnes, into the liberty of the sonnes of light, and hath made them Choristers in the quire of his Saints, and partakers of his grace unto salvation.

This was shadowed, prophecied, and testified long before. Shadowed in the calling of *Abraham* out of his owne country, *Gen.12.1.* into *Canaan*, where the Canaanite the \* worst of the *Gentiles* dwelt. This doth notably prefigure the calling both of *Iewe* and *Gentile*, because he is called the *Father of the Faithfull*. Also in the Candlestick, *Exod.25.31*, which is commaunded to be made of one entire piece, but having sixe branches to signifie the multitude of the Churches of *Iewes* and *Gentiles*, whose Originall is from the same shanke called a little sister, *Cant.8.8.* *We have a little sister, and she hath no breasts*, viz. small as yet through the rarenesse of her Converts, and destitute of the helpe of any outward Ministry, whereby she might either beare or nourish children unto God; she hath no paps, that is, knowledge in the Doctrine of Salvation;

con.

\* *Maldonat en Chrysost. In locum.*

*Ex vocacione  
Abrahe prefigurata est vo-  
catio Gentium  
& Iudeorum,  
quia pater est  
fidelium.* Cyril.

*Hall super  
Cant.*

contained in the dugges of the two Testaments, whereby she can as a mother suckle her new-borne babes, being but newly come out of the wildernes of damnable superstition, & the curiositie of Philosophy, as the students in *Ephesus*.

Gods two Testaments, in which onely is eternall life, as testifying of Christ, which is *the truth, the way, and the life, 1oh. 14.6.* are called the Tower of *David*, built for defence, a thousand shields hang therein, furnished with rich Armorie, which affords infinite wayes of protection, and monuments of victory, *Cant. 4. 4.* and *These are twins*, verse 5. like those of *Hippocrates*, or those *Socia's* in *Plautus*, one so like the other in resemblances, that as our Saviour Christ said of the knowledge of his Father, *If ye have knowne me, ye have knowne my Father*: And these the *Gentiles* Church knew not as yet, which after was supplyed in the time of *Constantine*, and after by those famous Luminaries of the world, *Chrysostome, Eusebines, Augustine, &c.* called therefore the gates of the Church, having the keyes of knowledge to let in the Godly. Shadowed also, *Hof. 1.2. Goe take unto thee a wife of fornications*: Where it is observed, that *Hoseas* signifying a *Saviour*, intimates that Christ tooke unto himselfe for his spouse, the polluted Church of the *Gentiles*, a wife of fornications in worshiping Idols and Devils in stead of the living God, that *He might make it unto himselfe a glorious Church, not having spot or wrinkle. Eph. 5. 27.* or any such thing, but to make it holy, and without

G

blame;

*Iacobus de Valentia super Cant.*

*Act 19. 19.*

*Idem ibidem.*

*Porta Ecclesiæ dicuntur in quantum iutro-ducunt bonos in Ecclesiam. Ibid. Hieron. in Ho-  
seam. Iren. lib. 4. cap.*

*37. Aug. contra Faustum lib. 22. cap 89. Rupertus lib. 14. Com. in Io-  
han. Math. 8. 10.*

blame; and so *The not beleeving wife is sanctified by the beleeving husband*, *1 Cor. 7.14*. Shadowed also in *Ruth* the Moabitesse, gleaning in the field of *Boaz* the *Iewe*, and their providentiall marriage, the poore ruthfull *Gentile*, with the rich *Iewe*, *Ruth. 2.3.* and *4.13*: And shadowed also in *Peter* and *John*, running to the sepulcher; *John* the *Iewes*, they came first to Christ; *Peter* the *Gentiles*, overtaking them, though not the sooner, yet the sounder. It was also shadowed in Christ's buriall in *Ierusalem*, where the dying sacrifices had given warning of his death, but it was without the city, to answere the type, *Levit. 16.25*; of the Scape-goate sent into the wilderness, and to signifie his sufferings belonged to *Gentiles* as well as to *Iewes*: In his birth, borne in the night, to signifie that he should lighten the *Gentiles*, that sate in the darkenesse of superstition and ignorance, *Acts 10.23*. And thus was it shadowed in *Peters* vessell, *Ad. 17.11*. descending like a Sheet, in which the Doctor of the *Iewes* is taught to call the long rejected *Gentiles*, called by the free mercy of God, cleane: Shadowed also in *Jacob*, who served for *Rachel* and *Leah*, *Gen. 30.31*. And in the land of *Egypt*, *Gen. 41*: And likewise in the marriage of *Sampson*, *Moses*, *Gideons* fleece, and *Davids* building in *Araunahs* floore.

It was also fore-prophecyed, *Gen. 9.27*. *God shall enlarge Iapheth, and he shall dwell in the tents of Sem*, which signifieth, not the enlarging onely of his borders and dominions, and his surprising, encroaching, and being in league with *Sem*; for

*Biseid super  
Col. 2.1.*

*Tertull. contra  
Marc. lib. 5*

Fore-prophecy-  
ed.

for this was also in cursed *Cham* the *Egyptian*, and others of that spewed-out seede, were in league with the *Iewe*, and sometime enlarged their boarders upon them; but gently to per-swade them home to theyr Fathers house, *Luke.* 15. to become a chosen people, partakers of the meanes of salvation, and heires of life. The *Greekes* and *Latines* by these two languages did o-pen the texts of *Sem*, that is, the Hebrew Scriptures layd up in *Hebers* sacred tongue, and made them knowne to the *Gentiles*, and so they were received into the Covenant: The Church a long time stood paled, and imparked, as a garden enclosed, or a spring shut up, *Cant.* 4. 12. Or as *Israel* in the land of *Goshen*, within the skirts of honoured *Palestina*, but now Christ hath broken downe the partition wall, *Eph.* 2. 14. and hath made all one; there is neither *Iewe* nor *Gentile*, the two wals of Nations; bond nor free, the two wals of Conditions; male or female, the two walls of sexe; the great two quicke and dead, and the greatest two heaven and earth: but all are one in Christ Iesus, *Gal.* 3. 28. all these so many combinations; all meete in him as in a Center, he in the midst of all drawes all, and knitts up all in one faith, one blessed hope of his comming, he is a Corner-stone, or coyne to joyne these two walls together, *Zac.* 10. 4. Out of him came forth the corner, *Zach.* 3. 9. *Esay* 28. 16. &c. and so that great gulf that made a particion against us the *Gentiles*, is taken away, and all made one. *Esay* 52. 10. *All the ends of the earth shall see the sal-*

*Blandè redu-  
cat. Vatablus.*

*Rupertus super  
Genesim.*

*χάρα. ιερα.  
Luke 16. 26*

vation of our God: And againe, this Evangelicall Prophet, or propheticall Evangelist, Cap. 11.10. In that day there shall be a roote of Iesse, which shall stand for an ensigne of the people, to it shall the Gentiles seeke: and Cap. ult. 19. They shall declare my glory among the Gentiles: So though theyr eyes were as yet dimme as Elie's, 1 Sam. 4.15. and they could not see the light of saving truth, yet there should come out of Iesse, a light to lighten the Gentiles, Luke 2.32. being set in the sight of all upon the Candlestickes of the Crosse, the Gospell preached in an open field, and he borne in a common Inne, Luke 2.7. The desire of all nations shall come, Hag. 2.7. From the rising of the Sunne unto the going downe thereof, my name is great among the Gentiles, Mal. 1.11. If yee be Christes, yee are Abrahams seede, and heires according to the promise: For though Abrahams person be but one, yet his conditions are diverse, as he is a begetting Abraham; so the Gentiles are not his children according to the flesh; as he is a beleeving Abraham, so we are his children according to the faith, and according to promise: Esay 9.2. The people which walked in darkenesse have seene a great light; they that dwelled in the land of the shadowe of death, upon them hath the light shined: And thus in a matter so copious, I referre you to the fountaine of divine prophecies, the rich Cabinet (much more worth than the Cabinet of Darus, so curiously kept by Alexander) the booke of God.

Thirdly, it was manifestly testified in time, whose appointed revolution being finished, these for-

Abraham giz-  
nens, Abraham  
credens.

Testified in  
time.

forlorne, forsaken Nations were gathered, with as much love and tenderesse, as the hen githeth her chickens under her wings, fedde as kindly at the breasts of him, whose *paps are girt about with a golden girdle*, *Rev. 1.13.* as the young ones at the breasts of the more thin naturall Pellican; And though in the time of *Salomon* they had no breasts, and of *Esay*, they sate in darknesse, and of *Hosea* they made *Lo-ammi* not my people, *Lorucha mai* not beloved, few in number, scarce one among a thousand, as yet they did not cry unto God, *1er.* 3.4. *My Father thou art the guide of my youth*; They were scarce one of a citie, two of a family, *verse 14.* the *Apostles* with a large mandate & commissi-  
on must goe teach all nations, *Math. 28.19.* then was the wilde Olive engrafted in and made p-  
taker of the fatnesse of the Olive, *Rom. 11.17.* the  
branches were plucked off, as the signet of ones  
finger, and she grafted in, the Iewes decreased, and  
neare in a falling sicknesse and consumption; the  
Gentiles encreased & multiplyed, and came forth  
of their darknesse, as the twinkling Cressets of  
heaven at the setting of the Worlds great Lumi-  
narie, the Sunne, like to that, *Ezech 16.17.* *I have  
caused thee to multiply as the budde of the field, and  
thou hast encreased and waxen great, and thou hast  
gotten excellent ornaments, thy breasts are fashioned,  
thine haire growne, wheras thou wast naked and bare,  
but a fewe Proselytes;* But after the ascenti-  
on of our Saviour Christ, the very seed and first bud  
begun to flourish, take roote and growe like a  
Cedar in Lebanon.

Conversion is twofold.

Now consider in this, that conversion or calling is twofold: First, it signifieth repentance of them which have fallen away from the truth of religion to heresie, from vertue to sinnes &c. and afterward returne againe to God: *Ioel 2.11.* Therefore now saith the Lord, *turne unto me againe*, and such was *Solomons* conversion: Secondly it signifieth Regeneration, when a man is effectually called, and converted to the faith, which before stood in the way to perdition: such, *Eph. 2.1.* *And you hath he quickned, which were dead in sinnes and trespasses, wherein in time past ye walked;* *Tit. 3.3.* *For we our selves were sometime foolish disobedient, deceived, serving diverse lusts and pleasures, living in malice and envie &c.* *1 Cor. 6.11.* *Such were some of you, but ye are sanctified, but ye are justified,* &c. Such is the conversion of the Gentiles, *Paul & Barnabas* being sent by the Church through *Phoenicia & Samaria*, theyr Countries, to make them Christians, *Acts 15.3.* The good successe which God gave to theyr planting and waterings may easily appeare, when the burning Lampe of the Gospell like a flaming fire went over the whole earth by a divine disposing thereof: It light upon *Candaces Ethiopian Noble*: *Acts 8.* by the Ministry of *Philip*, which was made the first fruites of the believing Gentiles, making good the Oracle of the Prophet, *Psal. 68.31.* *Ethiopia shall soone stretch forth her hands unto God*, this Noble man being the first Preacher of these glad ydings to the *Moors*. This is also manifest in the woman of *Chanaan*, or a *Syrophænician*, *Math. 15*, her discreet, humble,

*Vide Niceph. Ecclesi Hist. lib. cap. 6.*  
*Hic primo ex gentibus a Philippo apparitionem verbi divini sacra conscientia est.*  
*Euseb. lib. 1. cap. 1. Eccl. hist.*

humble, fervent and constant prayer to Christ, which goes away with that great commendation, *O woman great is thy faith*; as at the faith of the Centurion, *Math. 8.10 I have not found so great faith, no not in Israel*; Where we see Christ never wondering at the faith of any *Leue*, but of the *Gentiles*; because in old time *They were strangers from the covenant of Promise, without hope, without God in the world, Ephes. 2. 12*. And so this is the Lords doing, and it is marvailous in our eyes, that we the dogs of the Gentiles should become Gods people, to magnifie his mercy in our conversion; she is called no more Dog, but Woman, no more an Infidell but a beleever; and now like a Spaniell, she will not away from her Masters heeles, till she get (though not a whole loafe, yet) crummes from his table. Testified also in the Easterne *Magi*, *Math. 2.9.* which brought offerings to the new incarnate Sauiour; whether they were Astrologers, which by art *Mathematicall* knew the power and motion of the Planets, and nature of the Elements; or whether they were Magically learned, and professors of those divelish mysticall Arts, as *Iustini: contra Tripbon: Origen lib. 1. contra Celsum*; Or they were Kings according to that of *David, Psal. 68. 29. Kings shall bring presents unto thee, as of Tharsis, and the Iles of Arabia and Saba*, the Queene whereof presented *Salomon* Christis type, odiferous perfumes, &c. *1 King. 12.* which are foretold of these wise men; Or whether they came from *Persia*, as *Cyril lib. 2. in Esa 2.49. Basil. Hom.*

*Maldonat. super Math. cap. 15.*

*Arte Mathematica vim, et discursum novarant Planetarum, & Elementorum naturam, Cyprian.*

*Psal. 72.14. Chrysost. in Math. Tertul. lib. 3. contra Iudeos Theophylact. in 2 cap. Math.*

*Chaldeorum  
perfectè sapientes  
viri.*

*Hodiè revelavit se Chaldeus  
novi syderis in-  
dicio.  
Sabei Arabum  
propter thara  
clarissimi. Plinius  
lib. 12. cap.  
14.*

*Diod. Siculus.*

*Sus Minervam  
Olitor Ereniti  
Thaulerum, A-  
finis Balaam do-  
cet.*

*Dij laborantes  
adjuvant.*

25. de Nativitate Christi, *Theophylact*, which calls them *Persian Kings, Invencus Poeta*, which is probable from the sciruation of the Kingdome, the names of the wise men, their manner of adoratiōn, their gifts &c. or from *Chaldaea*, as *Hieron. super Esa. cap. 19. Chalcidicus in Platonis Timao*, calls them the perfectly wise men of the *Chaldaes*, *Anselmus in 2. Math. Ioachimus Abbas* saith, *This day hath he* (speaking of Christ) *revealed himselfe to the Chaldaans by the leading of a new star*, and this also is confirmed by many reasons: Or from *Arabia Felix*, *they shall bring gold and incense from Saba*, *Esay 60.6.* which is the Metropolis or mother-city in *Arabiath* the happy, *Cyprian ser. de stella & Magis, Epiphanius, Hilar. lib. 4 de Trinit. Tacitus lib. 5 hist.* and these were the first converted of the *Gentiles*; Or from *Mesopotamia, or Ægypt*; all with one consent and one voyce, make theyr comming a plaine testification of their calling, which afterward increased as the sand of the Sea, the daughter of *Ægypt* forgot her fathers house, and the prophane barren Gentile bore children unto *God*. The wise men come here among the *Iewes* as *Apostles*, and teachers of their *Rabbinicall Doctors*, that so long had held the chaire of *Moses*, blind fat-bellyes, that could not see so farre as the auncient *Sybils*, or those strangers, that so oft had tossed over those divine *Oracles* of this starre of *Jacob*, and the mighty volumes of their Master *Moses*; but *Thou, O God, hiddest those things from the wise and prudent of the world, and reveleſt them to babes and ſucklings*, even

ven so it is thy will : Thou pullest downe the mighty from their seate, and exalteſt the bumble and meeke, Luke 2. revealing that mystery, that was hid from ages and generations. Testified likewise, John 4. 27. he is found talking with a Gentle-woman, shewing himſelfe to be a Iesuſ, a ſaviour to her, verſ. 10. *If thou kneweſt the gift of God, that is, mee, which am given of my Father : 2 Cor. 9. 15.* ſo called by the Apostle, *Thankes be unto God, for his unſpeakable gift ;* And if thou kneweſt mee, which am the true immortall *Ambroſia, Nectar, and aqua vita* of the Soule-ficke ſinners, *The fountaine of living waters, 1er. 2.13. The fountaine of Iſrael, Psal. 68. 26.* all this he is, even to the Gentile, John 4. 26. *I that ſpeake unto thee am bee, I am the expectation of you Gentiles.*

Col. 1. 26. 27.

The ſides of the North, which Satan challenged for his owne ſeate and Pontificiall throne, *Eſay 14. 13.* are become the Citie of the great King Ieſuſ Christ, *Pſa 48. 3.* ſo that even as a ſtone though malleable, is hardly brought to frame and ſquare to his fit place in a building, yet being laboriouſly hammered is durable, and of long continuance ; ſo the Gentiles were a moſt crabbed, wilde ſtocke to plant in ; a moſt crooked timber to hewe for Gods building : yet being planted and brought to the faith, they are moſt permanent, gathered into the incloſed garden of Gods Church.

Reaſon 1. That they might ſhewe forth the wonderfull riches of Gods mercy : the greater the ſinner the richer the mercy that ſaves him, as

H

Gods

Populus Gen-  
tium erant la-  
teter Diaboli  
propter conju-  
ctam amicitiam.  
Stella ſu-  
per Euc.

*Chrys in cap.*  
3. *Math.*

Reaſon 2.

Gods mercy appeared more in calling one covetous Publican, one incontinent *Magdalene*, one Saul as bloody as *Nero* or *Julian*, one lost sheepe to be brought home, *Luk. 15.* one prophane Gentile, than in a multitude that needed no repentence. It is a greater worke of Gods divine majestie to change a wicked man to a godly, than of nothing to erect the glorious arches of the whole world, as *Paul* said of himselfe, *Where sin abounded, there grace more abounded;* & *1 Tim. 1.16.* For this cause I obtained mercy, that in me first *Christ* *Jesus* might shew forth all long suffering for a paternē to them, which should hereafter beleeve on him to life everlasting. As the Orator spake: He that exalts his dejected adversary to his auncient place and dignities, and not onely thus, but amplifies his honours, I not onely comparatively equall him with the best of men, but judge him most like to God himselfe. It is the glory of a King to passe by offences, saith *Eccles.* so is Gods mercy made great in pardoning the innumerable sinnes of the East, the abominationes of the Gentiles. In the East was the fall of our first Parents, the unbelieve of *Eva*, the disobedience of *Adam*, *Gen. 3.* the fratricide of *Cain*, *Gen. 4.* *Nimrods* rebellion; first Idolatry, Magicke delivered, and taught by those Phantaſticke devils *Incubus* and *Succubus*, with many more; so that here is the magnifying of his mercy & also of his glory: As it is a great glory to a King to have strangers from remote parts of the world to bring presents and submit themselves to his scepter and govern-

*Majus opus est  
divine mai-  
estatis, ex im-  
pia pia scire  
quam univer-  
sum mundum  
condidisse.*

*Aug.*

*Qui adver-  
sarium extollit  
jace tem, &  
amplificat pri-  
flam dignita-  
tem, &c. Cic  
Orat. pro M.  
Marcello.*

*Boskhierus in  
ara Cœli, co. 10*

*Simile.*

governement ; So is it to have the raging Gentiles, that so long had bandied themselves against the Lord and his annoynted, to yeeld their necks under his yoake: and those lands which like *Ezechiel's* bloody pots had nought but theyr scum in them, full of Mephycall stinckes like the five Cities, or like the pot among the children of the Prophets, in which was nought but death, and the intoxycating poyson of abominable vilenesses, should at the last like *Noah's* sacrifice be a favour of rest in the nostrils of Almighty God, pots of holinesse, like those in *Zach.* 13. last : And so here is the mercy, love, and glory of God, manifested in the calling of those long-loathed Gentiles. Thus wee see Christ's Kingdome according to his promises, and prophecyes, reaching from sea to sea, and from the great river to the ends of the World, as the Angell said, *Of his Kingdome shall be no end* ; not onely in regard of the stability, and durance; but also of the boundlesse interminable amplitude thereof ;

*The Ocean shall not bound his regiment,  
His fame shall flye above the firmament.*

Else, where had beene those huge Nations, which have bin converted to the faith, some by Apostles &c. to omit the rest, our selves which long lay in the darknesse of superstitious Gentilisme: and of late times by those famous Colonies in *Virginia*, brought from worshipping of Di-

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Mephysin.  
Virgil.*

*Borkherius u-  
bi supra.*

*Imperium O-  
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vils (*mirabile dictu*) to worship the true God in spirit and truth, the instruments of whose hap-  
talling were our famous *English*. If the mer-  
it of God had not appeared, how had wee and  
the most part of the world still remained in hor-  
rible blindnesse, slaves to Satan, and heires of eter-  
nall perdition. Come unto us then, miserably  
blinded *Turkes*, *Infidels*, and *Pagans*, and we will  
tell you what God hath done for our soules; we have  
taстыd how true, how gracious the Lord is: the  
Sea of knowledge which *Esay* spake of, is ac-  
complished among the Churches of the Gen-  
tiles. *Jeremie* said, *They should come unto God, from*  
*the ends of the earth*, and it is fullfilled; the con-  
course to the preaching of the Word, foretold  
by *Micah* and *Zacharie*, is verified, *Mic. 4. 1.*  
*Zach. 8. 20*. This day are these Scriptures ful-  
filled in our ears. Thus much for confirmation of  
the Doctrine, the uses follow.

Ier. 16. 19.

Use 1.

First to teach us to magnifie the glorious name  
of God, who hath called us out of darknesse in-  
to the marvelous light of the saving knowledge  
of Christ. If we should make a *quare* with *David*,  
concerning the generall estate of man, *What is*  
*man that thou art so mindfull of him?* or of him-  
selfe, *What am I, and what is my Fathers house?*  
Why, we were even a refused people, in whom  
there was neither favour nor beauty, *without*  
*hope, without God in the World*, children even  
whose profession was disobedience, drowned in  
the sinke of abominations: Our religion (if we  
had any) was mere idolatry;

Quic-

*Quicquid humus, pelagus, cælum, mirabile gignit,  
Id dixere Deos, colles, freta, flumina, flamas.*

*What'ere the God of nature hath made strange,  
In Sea, in earth, in hill, stound, fire, or skie,  
The Gentiles from their lawfull use did change  
And made them gods in their Idolatrie.*

Nay even the dropping cloudes, and fire was the god of the *Chaldes*, who having devoured all the other wooden deities, was confuted by *Canopis*, with a cauldron of water, which quenched that furious Idol. Nothing so base, but they gave Gods honour unto it, *Rom. 1.23.* Changing the glory of the incorruptible God, into an image made like unto corruptible man, &c. *Cæsar* (as *Tertullian* upbraides them) was so sacred, that it was more tollerable to sware & forswear by all the Gods, than by him: Nay in all the whole course of their lives, they were so abominable, and debauched, that when the Scripture would aggravate and make a sinne seeme *Hyperbolically* great, & paint it in the true colours, he sends us to the Gentiles for patternes, being as truely Doctored in the acting of sinnes, as the Jesuites in the art of poysoning: As against distrust, *Math. 6.32.* For after all these things doe the Gentiles seeke: They sought with all their knight, arising from a distrust of Gods providence: For incontinent incest, *1 Cor. 5. 1.* It is reported, that there is such fornication among you, as is not named among the Gentiles, that

*Otho Frisius  
gensis ex Phi-  
lone.*

*Raffinus Eccl.  
Hist lib 2 cap.  
26. Puros nu-  
bes & cali in-  
men adorant.  
Iuvan. Sat. 14*

*Citius apud vos  
per omnes De-  
os, quam per u-  
num genium  
Cæsar pejera-  
tur. In Apol.  
con. Gentes.*

*enigia.*

*Antiochus filio  
cessit. Plutar.*

*Amos 2.7.*

*Iustus quia iu-  
stus.*

*Te colui vir-  
tus ut res, oſt  
tu nomen inane-  
es. Livit.*

*Greg. Mag.  
hom 10. in E-  
vang.*

*Simile Chrys.  
in cap. 19. Mat*

*Ne noccat.*

one shoulde have his fathers wife; which is spoken as negative of the Gentiles, to aggravate the hainousnes of it; for we reade their common practice thereof in the Iliade of their abhominations, as the wife of *Selenus* a Gentile, became after the wife of *Antiochus* his sonne. Then were *Nicholaitans* in *Ephesus*, *Reu. 2. 6.* a Church of the Gentiles, in their common conversation, not onely being dishonest, but hating honestie in others, in somuch as one *Hermodorus* was banished from *Ephesus*, because he was an honest man; as was *Aristides* out of *Athens*, for no other cause, but for his justice. And so it was their opinion of honesty, as *Brutus* opinioned vertue, *I honour  
thee vertue, as something, but thou art indeed nothing  
but an empty name.* No finne so sensuall, so fenceleſſe, so uanaturall, unreasonabile, but they have beene actors thereof. And as the knowledge of *CHRIST* was preached to the Jewes by an Angell, as to a people endued with reason; so was it to the Gentiles by signes, not by voyce, as to a foolish people, with the *Prodigall*, feeding themselves with the huskes of their base affections. And as a burthen is easily stayed upon the backe of a Camell, by reason of his bunch; so the diuell kept those Gentiles easily in their blindnesse, causing them for feare to worship him, and offer him sacrifice, as those soitish *Indians*, the *Pigusians*, &c.

Then learne wee to magnifie the name of our God; *It is an honourable thing to speake of the workes of God, Tob. 12.* that was so mindfull of

of us, when wee were not mindfull of our selves; when our hearts like *Ephraims*, *Hos. 7. 11.* as a silly Dove deceived, even then hee ranne to meeete us, fell on our neckes, and kissed us, with the kisses of his mouth, *Cant. 1. 1.* fearing to be too late in shewing mercy; whereas in the execution of his justice and wrath, *Gen. 3. 8.* hee walked slowly. Vs that were Captaines in mischiefe hath hee called out of the fooles Paradise, and enchanted castle of Satans baites, and set us upon the Rocke that was higher than us, the rocke of Salvation *CHRIST IESVS*: So that wee may say with the Gouvernour of the feast, *Ioh. 2. 10.* *The good wine was kept till now;* the firkinas of the Iewes were but water to these, beggarly rudiments. See then and admire the infinite mercy of Almighty God, to call thee beloved, which wast not beloved; to remove thee from under the regiment of Satan, to draw thee out of his power, as *David* did the Lambes from the Lyon and the Beare: broken the shackles and manacles of that more than *Ægyptian*, *Babylonish*, or *Turkish* slaverie; taken thee as *Abraham* out of idolatrous *Chaldea*, *Lot* out of *Sodome*, or a firebrand out of the fire, and set thee in the glorious liberty of the new Ierusalem, confirmed thy Charter to the Kingdome of Heaven.

Leape upon thy feete then with the Cripple at the beautifull gate of the Temple, and praise thy God, *Act 3. 8.* Let him bee praised, that hath brought thee home like the lost sheepe upon the shoulders

Cucurrit.

Ambulauit.

Tristatur non  
de sua iuraria,  
sed de nostra  
miseria. Chrys.

Ecce.

Velut jugum  
ipsum ambiere  
Bethier.

Surgunt indicti  
& cælum rapi-  
unt. Aug Conf.  
Quenam est  
ista permixtatio  
apud Iudeos,  
propheta loqui-  
tur, & non au-  
ditur; apud  
Gentiles stella  
acet & saa-  
der. B. Max. in  
Esa.

Proximus Ec-  
clesie semper  
vult ultimus  
esse.

shoulders of his Mercy, sought thee out with the light and lanthorne of his Word, perswaded thee by his Spirit, called thee from thy banishment, enfranchised thee. Hee that was incarnate and made Man for thee, grieved and wept for thee, sweat water and blood for thee, hung on the Crosse for the malice of Men and Divels; for thee, &c; give then the glory unto him. Here is a behold of stupefying wonder, *Psal. 18.43. A people whom I have not knownne, shall serve me; As soone as they heare of mee, they shall obey me: The Oxen hath knownne his owner, and the Asse his Masters crib, Esay 1.3. I am found of them that seeke me not.* An admirable and surpassing miracle, that those which did bandy themselves agaist the Lord, and his Anointed, should willingly put their neckes under his yoake. O worke above all expectation! Christ to ride upon the Asse-colt unused to the yoake; Belial to bee turned to **CHRIST**, Zoroastres into **Moses**, Superstition into Religion, Orgyes into mysteries, sacrilege into Sacrifice, dogs into Saints, publicans and harlots to teach the way to heaven, the scholler reading a lecture to the Master, the one reading the most secret mystery of mans salvation wrapped in the sacred leaves of Gods eternall Counsell, and that by a dumbe starre; the other standing amazedly sottish at the lively voyce of Gods learned interpreters; the one as it were striving whether faith, the other whether unbelcelfe should preuale: the nerer the Church the farther from God, the poore receive the

the Gospell. See then the unmeasurable riches of God's free mercies, hee will haue mercy. *Vpon whom he will haue mercy, and whom he will haue hardens, Ro. 9.* It is not of him that runneth, nor of him that willetteth, but of God that sheweth mercy.

Consider further, that mankinde may be divided into a tripartite ranke; First, are those most remote, and farre off from the covenant, upon whom God in his unsearchable judgements hath not vouchsafed so much as an outward calling: *Gen. 9.25. Cursed be Canaan, a servant of servants shall he be unto his brethren;* as Pagans, Infidels, &c. which stand in the outmost Circle, which delight in Atheisme, as Vultures passe over sweete meadowes, and fragrant groves, to passe to loathsome carryon; these like *Noah* do not awake from their drunckenes, hardnesse of heart, &c.

Secondly, are those wh<sup>ch</sup> stand in the next Court within the visible Church, and are as tares with wheate, bad fish with good, corrupted humors in a sound body, *Cain with Abel, drosse with gold, Vessels of dishonour with Vessels of honour, 2 Tim. 2.* Which may have the ordinary giftes of the Spirit; they may prophecy with *Saul and Cajaphas*, preach and doe miracles with *Iudas*, speake like the Oracle of God with *Achitophel*, cry *Lord, Lord, Math. 7.22*; challenge an interest in the free demesnes of heaven, *Math. 25.11. Open to us*; and yet are sent packing to their hell home with a *nescio vos, I know ye not.* If ye aske the reason and cause of it, Our Saviour

*Tanquam vul-  
tures ad malit-  
olentia feru-  
tur. Basil.*

CHRIST orally, and oraculously returns it, *Math. 11.25.* This mystery of Salvation is hid from some, and revealed to others, even *so fater, for so it seemed good in thy sight;* as in a Princes Proclamation, *It is our pleasure.* All the workes of these men failing in their end, not done in faith to the glory of God, and if God rewarded them, it was temporally, for temporall respects, the good of mankind, civill order and society; not shewing any approbation thereof in respect of himselfe: their mercy, justice, conti-  
nency &c. being without faith was sinne, as *Auguſtine* saith; which indeed ariseth not from the act of compassion; but from the privation of faith; they may have these and many more honest civill moralities, but they never have the inward calling, the donation of faith, the true knowledge of God. *I know my ſheepe, and am knowne of mine; John 10.14.* which knowledge is like the Sunne casting his beames upon us, by whose reflection we looke upon and viewe the Sunne. *Gal. 4.9. Seeing ye know God, or rather are knowne of God:* If they have any, it is a literall, no ſaving or ſpirituall knowledge, no true love of God, for he never knew or loved them. *1 John 4.19. We love God, because he loved us firſt.* If these carnall Capernautes follow CHRIST, doing his will in any thing, it is more for his loaves than his love, *Job. 6.26.* all proceeding from some finiſter respect, their praise or profit; they never have the inward beautifying of the Church, *To be all glorious within, Psal. 45.13.* the rich habili-  
ments

Infideliter mi-  
ſereri vitium  
eft. peccatiū eft.  
Aug. lib. 4. cap.  
3. contra Iulian

ments and garments, wherewith (as Isaac decked his beloved *Rebecca*, and the King of *Perſia* religious *Mordecai*) **CHRIST IESVS** bespangleth his spouse.

These be the foolish Virgins, which a long time had their lives blossoming, as if their soules had bin the maidenly bride of **CHRIST**, when in the end they were unvailed, and found the speckled adulteresses, and uncleane concubines of *Satan*, *Math. 25*. This is the man boldly intruding himselfe into the marriage supper, not having on a wedding garment, his faith; but figge leaves notable to cover his nakednes, *Math. 22*. These walke like friends in the Church of God together, *But many are called, and fewe are chosen*.

In the third ranke are they, which out of the brazen mountaines of Gods election, flowing out of the rivers of his endlesse mercy, which are not onely within the skirts and territories of his regiment, as the former; but they are inwardly sanctified, called, and culled out of the whole heape and masse of Mankind by a lively Faith, engraffed and planted into the mysticall body, and have as neare an union and communion with their head **CHRIST**, as the branch hath with the vine, the members with the head, or the husband with the wife; *Ephes. 5.30. We are members of his body*, of his flesh and of his bones: these are built upon the sure foundation, the rocke of safety, and horne of salvation, *Luke 1:69*. He is the corner stone, upon which their whole building

*Animæ aut  
Christi sponsa,  
aut diaboli a-  
dultera. Aug.*

is coupled, Eph. 2.20. No other foundation can any man lay, than that which is already laid, which is Jesus Christ; 1 Cor. 3.11. and, These are living stones built upon him, 1 Pet. 2. 5. Othoniel delivered the Israelites from Chushan, and is therefore called their Saviour, Indg. 3.9. but they fell again into the hand of Moab; Ehud rescued them from the Moabites, and they became servants to the Canaanites, Indg. 4. 2. A Physician may cure a man of one disease, and he may after fall into another, or the same, and dye of it: But Christ hath them sure, John 10.28. I give my sheep eternal life, and they shall never perish; he hath washed away their sinnes, and made a passage to heaven, a perfect and sure rocke of safety, upon which these are placed.

Sannazarius de  
Parte virginia.  
lib. 1.

*Antiquam generis labem mortalibus aegris  
Abluit, obstruque viam patefecit Olympi.*

Poore mortals sick, he washed hath  
from auncient staine Originall,  
And opened wide Olympus path  
that barred was and shut to all.

So that here, the gates of Hell, and Luciferiall powers of darknesse may shooe their darts of poysoned malice, as against Christ the head, Math. 4. so against these the members, to be reportred upon themselves, as from a tower of brasse; for hee that keepeth Israel doth neither slumber

*Rumber nor sleep;* and though the two first parts be cut off and dye, the third will the Lord fine as *Silver and Gold*, *Zach. 13.9.*

And from this consideration ariseth a Cordiall, a Caveat, and a dolefull Madrigall. First, it affords a comfortable cordiall to the Christian, that he is one of those secret ones, inwardly called, separated from the world, and endued with power from above: This is the *summum bonum* and chiefe dignitie and blessednesse of all other; So that it may be said of him, as a certaine heathen, of a wise man, *He is onely lesse then God:* And as another spake of the vertuous, *He that hath vertue, hath with her (as a dowrie) all good things.* As the Lord of hoastes, and of the whole earth, and all that therein is, *Psal. 24.1.* accounteth it his greatest dignity, and title of honour to be stiled *The Lord God of Israel*, of his Church, *Luk. 1.67.* as thence receiving his greatest honour: So is it the chiefest honour of a man to be an Israelite, a littime and member of that Society, of the Communion of Saints. It is indeed the worlds felicity to build pillars with *Absalom*, towers with *Nimrod*, to call our lands after our owne names, to engrosse rich revenewes, Parsonages, and patrimonies for our posterity, to build our nests on high, and to covet an evill covetousnes to our houses, while *The stones cry out of the wall, and the beame out of the timber answere it*, *Hab. 2.9.* worse than the King of *Sodome*, *Gen. 14.21.* *Give me the soules, and take the goods to thy selfe:* But we say to the spirituall king of *Sodome* the divell,

*Cordiall.**Sapiens uno mil-  
nor est ioue.**Horat.**Omnia ei af-  
funt bona; quem  
penes est vir-  
tus. Plaut. in  
Amphit.*

give us the goods, and take our soules to thy selfe. This is our hope, and our posterity praise our doing, selling our Saviour for thirty pence, our heaven for a messe of pottage, and our soules laied in the banke for a *quid dabitis?* *What will ye give me?* *Pf. 4.6. Who will shew us any good?* O miserable mucke-worme, that sellest thy soule and thy solace, thy heaven and thy happinesse for these faile-friends, which in the time of neede cannot so much as cure the aking of thy finger, much lesse give easeth to a finne-loaden, sin-ficke soule: All they can doe, is to attend thy loathsome corps, like a ricke of hay to thy cursed buriall. But the Godly with *David* place their felicity in the remission of sinnes, *Psal. 32.1. Blessed is the man to whom the Lord imputeth no sinne:* In Gods favourable countenance, *Psal. 4.6. Lord lift thou up the light of thy countenance upon us;* and this exceeds all things else as farre as the Sunne excelleth the least light-borrowing starre, as the purest gold, the foulest drosie, the pooreſt officer in this fraternity, is preferred before a scepter-swaying Monarch, *Psal. 84.10. I had rather be a doore keeper in the house of my God, than to dwell in the tents of wickednesse:* Here is keyes before crownes, caitiffes before Kings, *Lazarus* before Lords: *What then will it profit a man to winne the whole world, and to lose his owne soule?* *Mat. 16.26.* Remove thy selfe then from all societies, and joyn thy selfe unto this, as *Moses* left the idolatrous prophane court of *Pharaos*; and refused to be called the sonne of *Pharaos* daughter, and joyned

*Non domus aut  
fundus, non eris  
acerbus & au-  
ri, A groto do-  
mino deducunt  
corpore febres.*

*Morat.*

*Extra Ecclesi-  
am nulla salus.*

joyned himselfe to Gods people, *Heb. 11. 24.* So doe thou shun the tents of wickednes, & when all the wicked societies in the world shall be deplumed and cast into hell, thou shalt be received into everlasting habitations. *Reioyce in the Lord, and againe I say, reioyce, Phil. 4.4.*

Next is the Caveat ; and this like a watchman standing upon a turrett of the Temple, gives warning to take heed to the calling, whereunto God hath called us, and to walke worthy of it. *As it was with the Egyptians and Israel, wheresoever the one was, there was darknesse, but the other had light:* So must Gods people be discerned from others by the light of theyr conversation, shining as a candle upon a candlesticke, in the sight of all, as a citty, or beacon upon a hill. *Have your conversation honest among the Gentiles, that they seeing your good works, may gloriſie God in the day of their visitation.* A Christian must take heede how he walkes ; hence the Apostles Caveat for thy feete, *Ephes. 5. Walke circumspectly :* For thy tongue, let no filthy communication proceed out of thy mouth ; it must not be like *Shallecheth*, but the beautifull gate of the Temple : *Full of grace are thy lips, Psal. 45.* For thy loynes, they must not be loose and lascivious, but girt ; For thy eyes, *Iob. 31. 1. I have made a covenant with mine eyes,* and so for the rest, all must be like the strings of a Davidicall Harpe in tune : All thy wayes are marked, and by thy weakenesse, and upon thine infirmities the prophane wretch layes the lawfulnessesse of his impieties. If the Abbot

Caveat,

*I Pet. 2.11.*

Citharizante  
Abbate, tripu-  
diant Monachi.

Longum iter  
per verba, bre-  
ue & compen-  
diosum per ex-  
empla. Seneca.

Sed doctri erra-  
verit, quo alio  
dolore emenda-  
dabitur Hiero-  
ny.

Leo Serm. 1 de  
Nativ. Christi.

bot pipes, the Monkes daunce; As Popish pic-  
tures and images are lay-mens bookes; so exam-  
ples are the bests patternes, and most followed.  
One vivall is better than ten vocall instruments.  
A Christian is the salt of the earth, if he loose  
his savour, wherewith must he be seasoned? Take  
heede then of stayning thy profession, whether  
generall or particular; In thee every mote is a  
mountaine, every cicatrice a Cocatrice, and eve-  
ry fall is a full sea of iniquity. As it is unseemely  
for Achilles to have the base behaviour, and be a  
drudge to the servile offices of Theristes: So is it  
for a Christian nobly sprung of the bloud royll  
of heaven, to bowe himselfe to the base druggery  
of the most base of creatures, Satan. Agnoscere  
O Christiane, dignitatem tuam, & divine consors  
factus natura, noli in veterem vilitatem degeneri  
conversatione redire: memento cuius capitia, & cuius  
corporis sis membrum, reminiscere quod erutus de  
potestate tenebrarum, translatuus es in Dei lumen & reg-  
num: Acknowledge, O Christian, thy dignity, and  
that thou art made partaker by the divine nature: re-  
turne not into thy old vilenesse of thy degenerate con-  
versation; remember of whose head, and of whose body  
thou art a member, remember that thou art taken  
out of the power of darkenesse, and translated into the  
light and kingdome of God. Use then thy graces  
to Gods glory; If thou hast bin a dogge, a Gen-  
tile, returne not to thy vomit; If thou hast bin  
at the custome house, returne not with Demas,  
but keepe thy profession unstained with Mathew.  
How greivous is it unto almighty God, to give  
graces

give graces to dishonour himselfe withall. As *Gyra* threatened to the river *Gindes*, that had drowned one of his white horses, to cut it into so many chanelles, till it should loose both depth, name and glory; So will God deale with our vertues and graces, plucke them from us if wee abuse them, and leave us to a multitude of enormous impieties, suffer the divell to re-enter us with feare worse than himselfe, fill us so full of the tares of iniquity, that not the glory, nay scarce the name of Christian shall be left written upon us: as may be seene in *Saul*, 1 Sam. 10. 24. *See ye him whom the Lord hath chosen, that there is none like unto him among the people, endued with excellent gifts of governement, and fought many excellent battels of the Lord; but when he began to rebell, and goe against the commandement of God, as in the matter of *Agag*, Chap. 15. then Chap. 16. 14. The spirit of the Lord departed from him, and an evill spirit from the Lord troubled him, deprived and deplumed of all those graces of excellent governement.*

The like we see in *Iulian*, who being borne of Christian parents, from the line of religious *Constantine*, so carefully lettered and educated in Christianity, and that under Christian teachers, that he was forbidden to heare *Libanius* the *Syrian*, because he was a Pagan: Yet afterwards hearkning to the Pagans, he was deprived of the profession of the Crosse, and became a fearefull Apostata, both an *Ismael* with his tongue and pen, and an *Esau* with his sword, persecuting his former profession, blasphemously continuing

*Herodotus in  
Clio.*

*Math. 12. 26,*

*Vide Hist. Ec-  
clesiast. Tri-  
partit. lib. 6.  
cap. I.*

*Vicissi Galilee. T beodorit. His. tripart. lib. 6. cap. 46.*

*Corpo fuit  
maculoso & fe-  
do. Sueton. in  
Ner. Plin. lib.  
30. cap. 1.  
Niceph. lib. 1.  
Eccl. His.  
cap. 37.  
Noem feritate  
Lycaon. Ovid.  
lib. 1. Metam.*

*spongia san-  
guinis.*

thereis to his last gaspe, which was breasted out full of blasphemie; when the fatal dart had given him his deadly wound, whether by the ministry of men or Angel, he filled his hand with his bloud and cast it into the ayre, saying thus reproachfully of CHRIST, *Thou hast overcome, O thou Galilean.*

The like of *Nero*, whose first five yeares were peaceable and gracious, that we might say of him as *Suetonius of Tious*, *He was the love and delight of mankind*: But after falling to studie Magicke, and sold himselfe to a *Lerne* and multitude of vices, that he made his minde as filthy as his body, he lost all vertue, and became the *vilest Monster* that ever the earth bred, or bore: hee delighted as much in villanies and strange murthers, as ever he did in his Musick; the first persecuter of the Church among the Romane Emperors in the Martyrdome of *Paul* and *Peter*, a *Saul*-like bloud sucker in fraticide, matricide, and what not: a monster of men, notable in nothing but cruelty, and villany, a strange Lycanthropicisme, inward, outward, all wolvish; that it is truely verified of him, which was proved upon Pope *Alexander* the 6, his parallel in most things, *That he was a sponge of bloud*: And the like may we see in the Church of *Rome*, degenerate from her primitive purity, to that height of abominations. Therefore let us (as it is counselled to the Church of *Thyatira*, *Rev. 2.25*) *Hold fast, let no man take away the crowne of our profession, let us be knowne by our workes; Let thy*

thy light shind when the cloudy children of  
darknesse gropeat noone day as the blinded So-  
domites : Be thou that one among a thousand, of  
whom the Heathen ;

*Vix repperit unum,  
Millibus è multis hominem consulens Apollo.*

*The Oracle Apollo being askt,  
Scarce of a thousand findes a man but meekt.*

Let then thy love to God, to his word, be  
without dissimulation, thy profession without  
hypocrisie, thy calling and conversation without  
staine, that thou mayest be found blamelesse in  
the great day of the Lord.

Last from these considerations ariseth an E-  
legiacall or dolefull Madrigall, which (like Eze-  
kies booke) is written within and without, the  
contents whereof is nothing but lamentations,  
and mourning and woe: *Or: Zacharias flying*  
*booke of judgements*, which shall light upon the  
head of every hypocriticall and impenitent  
person, though he stand within the Circle of the  
visible Church, even wrapped up with cursed  
Cham, in the compasse of the Arke of safety ;  
standing in the way while *Curis* passeth by,  
and not so much as touching the hemme of his  
garment ; abiding in the garden while it is wa-  
tered and planted, and yet remaining withered  
and rootelesse ; lying by the all-curing poole of  
Bethesda while the Angell moveth the waters,

*In calce Opus.*  
*Virgilij.*

*Madrigall E-  
zek. 2. 19.*

*Zach. 5.*

Job.5. and not moving a foote to be washed; having the prophet directing thee to Jordan, and never bathing for thy leprosie, 2 Kings, 15. living in the fruitfull Gillead, and never tasting the sweetenesse of the balme; Jer. 8. last verse.

Heare this all ye that stand as yet strangers from grace, that have not yet broken the strong cordes of your sianes, have made no divorce and separation betwixt you and your iniquities; what greife of heart should this be to consider, how many have beene cloathed in white roabes, and you still remaine in your Gibeonitish ragges; to see the grace of God in abundance (as the holy Ghost at Pentecost) Acts 2.1. lightning on every side of you, in the countrey, towne, family and society wherein we live; and you remaine the barren figge-tree, troubling the ground. To see the raine (as in Ahabb time) watering and fructifying every foyle, but your owne. To see the showre wetting every stone in the streeete, and you still abiding under the peir-house, to see every one receiving a penney, and you remayne idle in the market place; to see lampes full of oyle, and yours empty. Should not this cause thee to breathe out thy dolefull Madrigall, *Wretched man that I am, Rom. 7.* how miserable and lamentable is thy estate? Pray then beloved for the dew of grace, supplicate with the spouse: *Awake O north wind, & come thou south, blow upon my garden, that the spices therof may flowe out; that the spirit of Grace may season thee, that the Lord would open unto thee, the fountaine promised to the house of David,*

*Telluris in u-  
tile pendus.*

Can. 4.16.

Zach. 12.10.

David, and the inhabitants of Jerusalem, for sinne  
and uncleanness, *Zach. 13. 5.* Till then thou stand-  
est a stranger from God, from Christ, and hast  
no part or portion in salvation. Suffer not thine  
eyes to sleep, nor thine eyelids to slumber, until thou  
 finde out a place for the Lord, even thy soule to be  
an habitation for the mighty God of Israhel, *Psal. 132.*

4. Let the want of Christ rent thy heart, and  
distill as in a limbecke thy pumice eyes, and flinty  
heart into teares; and let the heads of the dra-  
gons, thy sinnes be broken in these waters. In  
the meane time I dare not send thee to despaire, I  
have no such commission, so long as God vouch-  
safeth in the out ward calling, to let thee stand in  
the way of grace, wayting for thy yeare of Iu-  
bilee and deliverance; but if it still passe by thec,  
thou had better never have bin borne, or strangled  
in the birth.

To teach us, never to despaire of any mans salva-  
tion, but to judge charitably of all men; *The first*  
*may be last, and the last may be first,* and they that  
are not now under mercy, may goe to heaven  
before us: We must not be rash in this, as those  
that have affirmed *Salomons* damnation. No man  
must presume to understand above that which is  
meete to understand, but he must understand ac-  
cording to sobriety; and what it is to understand  
according to sobriety he expresseth, *1 Cor. 4. 6.*  
*No man must presume to understand above that*  
*which is written.* Reuelation or Euthusiasmes we  
have none, as the familists & others haue thought;  
and without word or Revelation wee cannot

Use, 2.

Rom. 12. 3.

know, Who knoweth the winds of the Lord, i Cor. 3. 16. He only knowes who are his, 2 Tim. 2. 19. He imparteth not this mystery unto us, except upon the matter of malicious Apostacie, and sinne against the Holy Ghost, as in *Iulian, Larian, Porphyry, Heliodorus, &c.* 1 *Iohn* 5. 16. *A sinne unto death*, which God will not forgive either in this world or in the world to come; a finall revolting and backsliding from God, a totall separation of the soule from the life of grace, without returne; and so we must understand that, *Heb.* 6. 4. *It is impossible that they which were once lightened, and have tasted of the good word of God, and of the power of the world to come, if they fall away (viz. finally, totally, maliciously) should be renewed by repentance &c.* Or else we fall into that Heresie, *That a man fallen into sinne cannot be restored by repentance*; and so we understand that place, *Heb.* 10. 26. *If we sinne willingly after we have received the knowledge of the trueth, there remaineth no more sacrifice for sinnes, but a carefull looking for of judgement, &c.* of a generall revolt from *CHRIST*, mallice against his, as in *Arins and Iulian*, waging warre against God; not in *Abraham* twice dissembling, *David adulterizing, Joseph swearing by the life of Pharaoh*, though they fell fearfully, insomuch as *David*, *Psal. 73. 22.* confesseth himselfe to be *a beast in Gods sight*; yet he fell not finally, but still as a man in danger of drowning, he started not from the anchor of Gods mercy.

*Novatiani negabant lapis penitentiam. vi. de Niceph. Eccl. b. lib. 11 cap. 14.*

*Theodorit. lib. 3. cap. 16.*

Therefore

Therefore let the rule of charity leade us to a charitable judging of men which perhaps are not yet under mercy, and say of them as *David* of the child, 2 Sam. 13.22. *Who can tell whether God will be gracious or no?* Never things more unlikely to be performed, than the promise concerning the calling of the *Gentiles*. *Christ* may be found even upon the *Crosse* to the condemned theefe, *Luke* 23.40. all his disciples were fled, yet his new disciple boldly confesseth him before his enemies. Here is a marvelous Faith; others beleeveth on him when he raised the dead, thou beleevest on him when he is dying. *Abraham* beleeveth God speaking from heaven, *Gen.* 12. *Esay* from his throne, *Esay* 6. *Moses* from the bush; but thou beleevest him hanging on the *Crosse*, more like a malofactor than a *Messias*, a sinner than a Saviour. Surely many have bin glorious beleevers, but thou surpassest them all, by one word speaking is he made heire of *Paradise*; this theefe that came the last to his worke, receives his first painment, *This day shalst thou be with me in Paradise*, *Luke* 23. The like may we see, *Math.* 20. some were called early in the morning, some at the third hour, some at the sixt and ninth hour, some at the eleventh hour; So some are called in their youth as *tofah*, some at one time, some at another, some one way, some another. We must neither prescribe time nor meanes to almighty God, the supreme Lord and maker of time and meanes; *The wind bloweth where it listeth*, *John* 3.8. where the spirit is compared to wind

*Stella super  
Luc.*

*Per unum ver-  
bum factus est  
heres Paradis-  
i. Stella Ibid.*

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si. stella Ibid.*

Vide Aug lib.  
do Confes.

wind for the free liberty of it's blowing, and for the power of it: As no man can resist the wind, so no man can resist the working of the Spirit, when God will; as we may see in the conversion of that rare Luminary of the Church St. *Augustine*; little did he dreame of it, when he went rather for carping than profitting to heare Saint *Ambrose*: Thus *Act 2. 41.* *Three thousand* were called at one sermon of *Peters*, whicheven now were mocking the extraordinary giftes of the Spirit in the Apostles: so that God can give grace and shew mercy *inter pontem et fons em*, betwixt the brooke and the bridge. His voyce that causeth the Thunder, and maketh the Hindes to calve, and that mighty voyce of *CHRIST*, *John 11. 17.* which shall raise the dead, shall raise thee from the death of sinne, as he did *Lazarus* that stuncke in the grave.

Comfort thy selfe then, he that receiveth the Gentiles, casteth away none that come unto him, *John 6. 37.* *Hee that breaketh not the bruised reede, nor quencheth the smoaking flaxe*, will not reject thee. Here is comfort for Parents if they have wicked Children, Masters if they have wicked servants, and especially for Ministers if they have prophanie Parishioners, and that as yet they have laboured in vaine, and brought forth to the wind; Yet they must expect with patience. Some are called sooner, some later, the vision is yet for an appoynted time, but in the end it shall speake, and not lye, though it tarry, waite for it, because it will surely come, and will not tarry, *Hab.*

Note.

2. 3. The Marriner leaves not the sea, though his voyage be not profitable at the first: the Husbandman leaves not plowing, though as yet he have an ill Harvest: so must not you Pastors, and Parents be discouraged, but ( with *Iob* for your children, with *Paul* and *Samuel* for the people) offer the incense of your prayers for them: Instruct them, correct them, perswade them, goe as patternes of good lives wisely in and out before them; and who can tell if the Lord will be mercifull unto them?

Iob 1.5.

But I would not have any emboldnaed by this, to climbe as high as the sinne of Presumption, *Psal. 19.13.* For as one Swallow makes not a Summer; so the privilegedes of a few, make not a generall rule: He saved ( saith Saint *Augustine*) one at the last gaspe, that we should not despair, and but one, that we should not presume. We know a wound, the longer it is festered, the harder it is to be cured: a bird newly taken, struggles in the Cage, but being accustomed, is content with her bondage; enemies being entred, are hardly expelled: so with the sinner in his repentance, the longer deferred, the more unfit is a man to performe it: Therefore beloved, rise from the bed of thine iniquities, the stinking grave of thy sinnes, and though thou wert as blacke as the rents of Kedar, hadst seven devils with *Magdalene*; nay, as many as hee, whose name was *Legion*, as prophane as a *Gentile*, as spotted as a Leopard, as filthy as a Swine, or a Dogge; upon thy true repentance, the blood of

*Privilegia  
paucorum non  
faciunt legem  
communem.  
Stella ubi su-  
pra,*

*Qui non est  
bodie cras mi-  
nus aptus erit.  
Ovid.*

vse.3.

CHRIST shall purge thee, and perfume thee, and make thee white as snow in *Salomon.* dogayvan

To teach vs, that seeing none are so miserable, but the Gospell can make them happy, none so farre gone in sinne, but the mighty voyce of CHRIST can raise them: then to bewaile the hardnesse of our hearts, that have the same pow-erfull meanes of salvation in a greater abundance and plentie than they had, and yet remaine obdurate. CHRIST Iesus is not the flower of the garden enclosed, but of the field; not private to a few, but may be gathered of all; first indeed, *Judg. 6.37.* The fleece of *Gideon* was wet, and the barne-floore dry, then the barne-floore was wet, and the fleece dry: So first God gave his Law to the seed of *Abraham*, but afterwards we which were the wilde Olives were ingrafted, and the naturall Olives rejected, *Rom. 11.17.* God is now rich unto all that call upon him faithfully; the Crosse is not the altar of the Temple, but the altar of the world; CHRISTs death is sufficient, not onely for part, *2. Cor. 12. 9.* but for the whole world of beleevers, though never so weake, *My strength is made perfect in weake[n]esse.* If thou wilt not then gather this flower of saving grace, it is thine owne negligence; it's not enclosed in the garden, but groweth in the com-mon field, *Cast. 2. 1.* Can the Gospel, the inex-hausted treasury of grace, so mightily and pow-erfully conquer these worlds of people, to the obedience of faith, striking them downe to the ground with *Saul*, *Act 9.4.* bringing them to such

*Cruix Christi  
none nisi atra  
tempit, sed  
etiam atra mun-  
di.* Leo.

such a tender fence of the glorious riches thereof; and are not our hearts melted and stirred within us? Though the Lord cry and roare, and rouze up himselfe in jealousie as a man of warre; and are not we still deafe and heare not, blind and see not? still putting off our repentance, the forsaking of our vanities, the breaking of our Sampson-like cords of sinne, our removing from our *Sodome*, our love to the Garlick and Onions of *Egypt*, the stinking sulphurious lakes of lusts and prophanenesse; our returning with *Noahs* dove to the arke of safety, and with the profuse prodigall *Gentile* to our owne fathers house. Many are eternally damned, and finally detained in their sinnes, because they returne not, when the Lord calleth, but say to morrow wee will repent, while the gate of mercy bee shut. To morrow is the voyce of the Raven which returned not to the Arke, *Gen. 8. 7.* but the dove comes home with her Olive of peace. Why will yee dye, O house of Israels standing in the desperate estate of the young man, which was dead unto *Christ* and unto God: Or like *Pauls* wanton widdowes, which are dead whilst they live, *1. Tim. 5. 6.* Was the Word able to raise the *Gentiles*? suffer it then to conquer thy lusts, to mollifie thy hard heart, to wash thee, to supple thee in the fountaine of *Israel*, the Spring of living waters, to be a lanthorne unto thy feet, and a light unto thy pathes, *Psal. 119.*

It is worthy the consideration of the most considerate, that *CHRIST* is come unto thee. *1ob.*

*Muli eterna-  
liter damnan-  
tur, & finaliter  
in peccatis  
detinuntur, quia  
ad vocem do-  
minis se non  
corrigit. Dio-  
nys. Caiet. in  
speculo amat.  
mundi.  
Mortum Chri-  
sto & Deo.  
Euseb. lib. 3.  
cap. 20.*

*Christus venit  
ad homines, in  
homines. &  
contrahomines.  
Appion.*

*Da mihi domi-  
ne te desidera-  
re, desiderando  
quarere, &  
quarerendo inve-  
nire.*

*Vse.4.*

1. 14. *The Word became flesh, and dwelt among us:* And if thou continue a wicked *Cham*, a cursed *Canaan*, a prophan *Ezau*, a flowting *Ismael*, and comest not unto him by prayer and obedience, and he into thee by his *Spirit*, *John*, 14. 17. be sure he will come to thee, and against thee in his judgements to thy most fearefull ruine and destruction, as he came to *Herod*, *Julian*, *Antiochus*, like a Lionesse bereft of her whelpes, and to the rest of his enemies, *Luke* 19.27. Those mine enemies, *That would not, that I should reigne over them, bring hither and stay them before me. Kisse the Sonne, least be be angry; and yee perishe in the way,* *Psal.* 2. Inflame my heart, O Lord, with zeale to desire thee, desiring thee, to seeke thee, and give me grace by seeking to finde thee, in the word, *Sacraments*, &c.

To teach us, that untill a mans eyes be opened, his heart touched, and his soule enlightned, and hee by the Gospell endued with the power of grace from above, he seeth no glory nor excellency in religion and Christianity; like those Gentiles, so long as they wallowed in their fiances, and superstitious vanities; the pretious word of reconciliation was to them, but as pearles cast before Swine, *Math. 7. 6.* Or the childrens bread unto doggs, *Math. 15. 26.* But when the unsearchable riches of *CHRIST* was preached unto them, a mysterie which from the beginning of the world was hid in God, and not opened to the sonnes of men, nor to very Angels, principalities and powers, *Eph. 3. 5. 8. 9.* the accomplishment.

compliment of which riches, is the glory and joy of heaven, 1 Pet. 1. 12. the Angels desire, and delight to looke into it; we see how inwardly they are affected with it, and they see no glory in any thing else, as the wife of Phineas, 1 Sam 4. 21. calling the arke, *the glory of Israel*. As Saul, before an Herod, a Julian, persecuting CHRIST with as much fury, as any tyraant, breathing out nothing but fire and faggot; yet when he was smitten downe to the ground by the powerfull voyce of CHRIST, he became a most zealous Preacher of the trueth, in which formerly hee saw no glory; and a pillar of that Church, which even now he would have pulled downe, and desires to know *nothing but CHRIST and him crucified*, Gal. 6. 14. he joyes in nothing else. Those also, *Act 2. 13.* that were mocking the gifts of the Spirit in the Apostles, affirming the heate of too much wine to cause that volubility of strage languages among them: Yet when Peter had taught them, that it was the accomplishment of Gods faithfull promise prophecyed by Joel, chap. 2. 28. of the powring out the bottomlesse Ocean of Gods Spirit in the gifts and graces thereof upon all flesh; and had applied a corrective of redargution and reproofe unto them for crucifying CHRIST, they are changed and pricked in their hearts, longing after the way of salvation, *vers. 37. Men and brethren, what shall we do?* The like wee see, *Act 16.* in the Iaylor, when hee heard Paul and Silas praying and singing Psalmes in the Prison, he is presently like King Saul, 1 Sam.

Acts 9.1.

Sam: 10.9. when the Spirit of God came upon him, changed into another man: So in him was a strange alteration, being cast downe by the miraculous earthquake, and the cohibition of *Paul*, verse 29. his backwardnesse into forwardnesse; he called for a light and sprang in; his pride into humility, he came trembling and fell downe; his cruelty in his former insulting over them, into compassionate mercy, he brought them forth; his desire (which was formerly to persecute them) to be saved by them, *What shall I doe to be saved?* So the sinne-sunke citizen woman, that had a long time almost rotted in the *Dead Sea*, and sulphureous *Asphaltites* of loathsome lust, hearing of a *Jesus* a Saviour, though in a proud Pharisies house, *Luke* 7. 37. stickes neither for costly oyntment to annoynct him, nor flame to stand behind him, nor plenty of teares to wash his feete, who was watering her soule with the dewe of Grace; nor her haire, which sometime (like *Nauplius* his lights to bring the *Grecian* fleet to destruction, in revenge of his sonne *Palamedes*) was as a baite to ensnare the huttlesse passenger, to wipe his feete, which was to wipe her soule with the immaculate sacrifice of his owne bloud, *John*, 1.29.

Thus we see Publicans and sinners, when once they are touched in remorse for finne, how deepeley they are affected, and inwardly touched, *Rom. 7.24. Wretched man that I am, who shall deliver me from the body of this death?* even with *Ezekiah, Esay* 38.14. *To chatter like a Crane, or a swallow,*

*Nauplius ultarus necem filij sui Palamedis, falso indicio Gracis Troja visitata, reduntibus faciem è scopulis tanquam è portu ostentavit &c.*  
*Didius Creensis de reditu Grecorum.*  
*Dares hr Pygius.*

swallow, and mourne like a dove with *David*, *Job*, and the children of God; with prayes, teares, watchings, mournings, to fill heaven and earth for the pardon of theyr sinnes, their reconciliation with God, the peace of conscience, the comfort of the Spirit of comfort, and the Salvation of their soules. When the civill honest man is scarcely moved with any sense or feeling of the need of his conversion, he feelest no sweetnesse in the word, which is *sweeter than honie, or the honie combe*, *Psal. 19. 10.* He feelest no need of it, and yet *Job* esteemes it above his ordinary food: we have our spirituall life by it, *1 Pet. 1. 23.* Being borne anew, not of mortall, but of immortall seede by the word of God, which liveth and endureth for ever. We have Gods benefits for his words sake, *2 Sam. 7. 21.* *For thy words sake, and according to thy promise, hast thou done all these great things:* The preaching thereof makes Satan fall downe as lightring, *Luke 10. 18.* Witnesse those new found *Indias, Jamaica, Iappo, Virginie*, which have formerly had a strange familiar commerce with Satan, and have sacrificed unto him, though not for love, yet for feare of heart; as the *Pigusians* every morning runne with baskets full of rice to pacifie him in the shape of a blacke dogge, with many more brutish benevolences to him. So soone as *Christopher Columbus* and others had discovered them, and planted the Gospell in some parts of them, how deepeley have these poore Pagans bin affected, & the kingdome of Satan demolished, that now seldom or never

*Recta & sans  
doctrina est sua-  
utissima pax sua  
animorum.*

*Ex his tor. uni-  
versali utrius-  
que Indie.*

he appeares among them : He sees no power in it, he accounts of the threatenings denounced out of the Word, but as *Morbasan* the Turke did of the Excommunication of *Pius 2.* when he sent him word to call in his *Epigrams*:

Thus doe wicked men and civill hoaest men, when God threatens the confiscation of their consciences, their banishment from heaven, and hanging in hell : Like those, *Esay 28. 15.* which have made a covenant with death, and are at an agreement with hell, when the overflowing scourge shall passe through, it shall not come nigh us, when as heaven and earth shall passe, and be melted like waxe at the presence of God in the day of conflagration, before one ticle either of the threatenings, or promises of God in the Word shall be dissolved, but fulfilled. Hee sees no comfort in the Sacrament, which is offered, the true and living bread which came downe from heaven, *Iob 6. 32.* the bread of life, *verse 48.* *My flesh is meate indeed, and my bloud is drinke indeed;* and so of the rest of Gods holy ordinances, in which the sonnes of the earth find no saavour, no sweetnesse, or comfort, but like the Cocke on the dunghill, esteeme a barley corne above a pearle. Whereas the man whose eyes are opened, makes them his comfort in the house of his pilgrimage : he sees nothing in those mundane and sublunary vanities, but griefe and vexation of spirit, onely in Religion, and the wayes of godlinesse is his repose and rest, he saith with *Paul,* *Without controveſie great is the gaine of godlineſſe,*

linesse, his soule is filled with marrow and fatnesse; he esteemes it as Balaam prophecied of the glory of the Church, *Numb. 24.5.* How goodly are thy tents O Jacob, and thy tabernacles, O Israel! O let me die the death of the righteous, and let my last end be like his, *Num. 23.10.*

To teach us, to acknowledge the wonderfull power of God in the salvation of man, when our estates in Gentilisme were most desperate and miserable, *1 John 5.9.* The whole world lying in wickednesse. Or as *Esay, Chap. 35.1.* calls the Gentiles a wildernesse, a desert, unfruitfull, barren, rough, and good for nought, but to be dennes for wilde Beasts, Dragons, and Serpents: Even so we were a habitation (not for the mighty God of Jacob) but for the infernall Dragon the Devill; yet by Gods powerfull grace, this wildernesse exceeds *Lebanon*, and *Carmel* for fruitfulness, he hath made this desert to flourish as a rose, he hath made this wilde Olive to be grafted in, and be made partaker of the roote and fatnesse of the Olive tree, *Rom. 11. 17.* hath made us unto God the sweet favour of Christ, *2 Cor. 2. 15.* From rejected, refuse, and cast-away stones which the builders refused, hath powerfully raised us up children to *Abraham*, *Mat. 3. 9.* hath made us of strangers from the true God, sacrificing with the *Athenians*, *Act. 17. 23.* to the unknowne God, *Psal. 96. 5.* The gods of the Nations are vanities, to be partakers of the divine nature, *2 Pet. 1. 4.* hath given us the Spirit of wisedome, *Eph. 1. 17.* He hath opened the barren wombe of *Sara*, and made

Use 5.

Elobim genti-  
um sunt Eli-  
lim.

Luke 18.27.

it fruitfull in the Childe of promise, hath opened the uncircumcised hearts of the uncircumcision of the *Gentiles*, hath turned the dry rockes into pooles of water, so that these things which are impossible with men, are possible with God,

Learne then to acknowledge it the mighty power of God, to call a sinner from Iezabels loathed bed, into the glorious liberty of the sonnes of God. Say then with *David*, *The right hand of the Lord bringeth mighty things to passe*. And let us which are abjects of the *Gentiles*, which have no true honour but in Gods covenant, draw water with comfort out of these wels of *Salvation*, *Esay 12.3.* because God is no accepter of persons, The promises of the Gospell are universall, he respects not thy outward respects, thy learning, riches, circumcision, or uncircumcision, but his owne determinate will in electing thee. What could he see in us *Gentiles* but a masse of Idolatries, and stained pollutions: yet he hath purified us by faith in the *blood of Christ*, *1 John 1.7.* Polititians and Statists can see no honour, but in earthly Kingdome, prophaning their lives, in making it their scope and drift to get riches and honours: But this is that which makes us truely honourable, to be translated out of death into life, to be taken as *Abraham*, a brand out of *Chaldea*, from Gentilisme to true religion. Let this then be thy comfort, that when all the Machiavils, Statists, and Polititians in the world, that have died without *CHRIST*, and never could see any

Acts 10.34.  
John 3.16.  
Rom. 10.12.  
Mat. 11.28.  
John 1.13.  
Rom. 9.7.

any glory but in vain-glory, shall be tumbled headlong into ruine and perdition, *Esay 30.* last verse, thou shalt be received into everlasting habitations. *O taste and see, that the Lord is good, blessed is the man that trusteth in him, Psal. 34. 8.* All the Kings of the earth could not have done this, *Cyrus, Alexander,* and all the rest, who in the power of their armes, and pride of their hearts have wept, because there were no more worlds to conquer, with all their authorities, commands and threatnings could never heale a dogge of his lamenesse; as we see in those two greatest kings of *Syria* and *Israel*, both which could not cure *Naamans* leprosie, as the King of *Israel* answered, *2 Kings 5. 7. Am I a God to kill and give life, that bee doth send to mee to cure a man of his leprosie?* much lesse can they cure a spirituall leprosie of sinne; he can open our lips, *Psal. 51. 17. open our eyes to know the hope of our calling, Eph. 1. 18. open our eares, Job 33. 16.* by corrections which he had sealed: he can raise us from death, for he is our resurrection, *John 11. 25.* which all the power of man, the poole of *Bethesda*, the wa-*ter of Siloam* cannot doe, but onely that Foun-*taine* opened to the house of *David*, and the In-*habitants of Jerusalem* for sinne and uncleannessse, which is *CHRIST*, *Zach. 13. 1.* it springs up in thee to eternall life, and thou shalt never thirst after, *John 4. 14.* As other waters flow as high as they descend: So this having it's Spring, and Fountaine from life, being the chiefest *aqua. vita*, stayes not till it bring a man to life through the

*Esay 32. 3.*

*Ezech. 47. 8.*

*Zach. 9. 11.*

*Aqua tantum  
ascendit quan-  
tum descendit.*

Deut. 32.2  
Ezech. 21.2

Apicius had  
1000 Cookes.

Vse. 6.

Josephus de bel.  
to Iudaico.

Channels and conduits of the Word and Sacra-  
ments: so the Word is said to drop and distill,  
*Job 29.22.* This is then the comfort, *Esay 55.7.*  
*He that thirsteth come then to the waters and drinke,*  
*yea that have no silver, come buy and eate, come buy*  
*wine and milke without silver and money.* Draw  
then with joy, thou abject of the *Gentiles*, at this  
common Fountaine, least being unquenched and  
as yet scorching in thy transgressions, thou be  
forced with the luxurious *Apicius* and pampered  
*Epulone*, to thirst without mercy or pity in the  
place of torments for evermore, *Luke 16.24.*

To teach us, that are *Gentiles* by nature, and  
yet called by the inmeasurable mercy of God,  
and that freely by the righteousness of God made  
manifest without the Law, *Rom. 3.21.* and made  
the true *Israel* of God, not outwardly in the  
flesh, but inwardly by faith and the promise, *Rom.*  
*9.8.* The children of the promise are counted for  
the seede; we which were a farre off, *Zach. 6.15.*  
must come to build in the temple of the Lord,  
the last house, whose glory shill exceed the first,  
*Hag. 2.10:* that is, the spirituall Temple, not that  
which was reedified by *Cyrus*, for to this came  
the liberality of *Alexander*, and the kings of *E-*  
*gypt*, with many other; nor the magnificence of  
*Seleucus*, 2 *Machab. 3.3.* a king of *Asia*, who of  
his owne rents was liberall toward the materiall  
temple: But we are called to build the spirituall  
Temple, as it came to passe at the calling  
of the *Gentiles* how many Master build-  
ers, more cunning than *Vitrivius*, came in to lay  
the

the lively stones of this spirituall structure, as *Luke* the Evangelist from *Antioch*, *Barnabas* from *Cyprus*, *Timothy* and *Titus* from *Greece*, *Aristarchus*, *Aquila*, *Dionysius Areopagita*, *Onesiphorus*, *Hermes*, with infinite more; and in ages following, *Irenaeus*, *Tertullian*, *Hierom*, *Basil*, *Ambrose*, *Augustine*, &c. To come nearer to our own times, what famous Luminaries and lights have shined from *Belgia* and other parts, as *Luther*, *Calvin*, *Oecolampadius*, *Marlorat*, *Bucer*, *Bullinger*. In our owne times, out of our owne nation, our owne tribes, and families; reverend *Fulke*, *Whitaker*, *Raynolds*, *Field*, *Willet*, *Perkins*, *Andrewes*, the late *Byshop of Winchester*, and the present famous *Doctor Hall*, now *Bishop of Exeter*, all which have issued out of the darke celles of gentilisme, which have brought their gold, their silver, and some their lives, to the building of this spirituall Temple. What should this, I say, teach us, but (in tender compassion to the Lewish nation) to pray heartily for their restoring, since they were cut off, that we might be grafted on, *Rom. 11. 19* they were the holy seede, the first borne the first and naturall heires to the Gospell, *Mat. 15. 22*. *I am not sent, but unto the lost sheepe of the house of Israel*; God chose them above all nations, *Deut. 7. 6*. he loved them, *Deut. 10. 15*. *Jacob* was his portion, *Deut. 32. 8*. and he hath promised (though for their ineratitude he hath for a while rejected them, and suffers them as Caines and vagabonds to wander without any abiding place, yet) in the end to call them home, *Zach.*

3 Noblemen  
from France,  
*Sadeel*, *Mor-  
ney*, and *Juni-  
us*.

*Iudei primi &  
naturales here-  
des Evangelij.  
Calvin lib. 4.  
cap. 16. §. 14.  
Institut.*

12.10. *We will poure upon the house of Iacob, and the inhabitants of Ierusalem, the spirit of grace and supplication*, that is, the Holy Ghost with the graces thereof, and which restoring, *Paul* proves *Rom. 9.* and *11.* that they shall be called and acknowledge *CHRIST*, and wisheth to be separated from *CHRIST* in the ardency of his love toward them, so that they might be restored. O pray then for the peace of *Ierusalem*, that thy God would performe his promise in their conversion, with *David*, *Psal. 51.18.* *Be favourable unto Sion, and build the wals of Ierusalem*; and *Paul*, my hearty desire for *Israel* is, that they may be saved. Let thy heart be greived then to see the horrid desolation of them, as *Nehemiah 1.* nothing could be so pleasant unto him, as the desolation of *Ierusalem* was greivous; He is but a merciless Samaritane, that neglects his duty, and woe to him that is an enemie to *Israels* common wealth; but let us pray for *Ierusalem*, that prosperity may be within her wals, and peace within her pallaces.

The second  
subject of this  
duty.

[*People*] that is, as we formerly noted, the Iewe of the stocke of *Sem*, which God knew before all nations, *Amos 3.2.* and thus beloved were they not in regard of themselves, but of Gods free election: So the difference betwixt these two seedes is not because the one embraced *CHRIST*, and the other refused him; for how can there be a refusall, where the *Messias* was not knowne? but among the Gentiles he was not so much as named, *Rom. 15.20.* as their owne

Doctor

Doctor witnesseth. These *ewes* were *Gideons* fleece, which was watered, when all the world beside was a barren desert; the name of God, the Gospell of *CHRIST*, his love and favours were appropriated onely to the land of *Jury*, *Mat. 10.*

5. *Goe not into the way of the Gentiles, and into any city of the Samaritanes enter ye not:* They thought his providentiall care reached no farther, but was limited within the narrow skirts of *Palestina*, and onely to have a care over them, as *Theodorit* speakes of them; they were as the signet upon his right hand, as the apple of his eye, he that cursed them was cursed, and they that blessed them were blessed; nay there is no enchantment against *Jacob*, nor divination against *Israel*, *Num. 22. 23.* he set a beautifull crowne upon their heads, *Ezech. 16. 12.* that is, established the Kingdome of his grace among them. Yet when they yeelded not correspondence to his word in dutifull obedience and thanksgiving, it came to passe as truth it selfe had denounced against them *Math. 21. 43.* *The kingdome of God* (which was their crowne and honour) should be taken from them and given to a nation, that should bring forth the frutes thereof. *Jerusalem* was the city which the Lord did choose to place his name there, 2. *Chron. 6. 6.* She was a faithfull citie, *Esay 1. 21.* *How is the faithfull city become an Harlot?* But departing from her former stepps, crucifying the Sonne of God, and killing his Saints, she was rejected and cast off, a voyce from heaven giving warning of her imminent rejection, saying, *Let*

*Iudei suspicabant soli Palestinae ipsum dominari, & ipsorum tantummodo curam age.*

*Josephus de bello Iudaico lib. 7 cap. 12. Migratio Euseb. Eccles. Hist. lib. 3. cap. 6.*

us depart hence. And Almighty God, like old *Jacob*, layes his right hand upon the head of *Ephraim* the younger, and his left hand upon *Mannasse* the elder, *Gen. 48.14.* Now one cluster of the grapes of *Ephraim* are better than a whole Vintage of *Abiezer*, *Judg. 8.2.* So now the right hand of honour is laid upon the *Gentile*, and the *Jewes* degraded, as the birth-right was conveyed from *Esau* to *Jacob*, the Priesthood translated from *Abiathar* to *Zadock*, and the regall dignity from *Saul* to *David*; the prodigall *Gentile* must have the fat calfe killed, and be brought into the Kings Cellar, when the Elder hath not where-with to make merry with his friends, *Luke 15.23, &c.* Hence this doctrine.

Doct. 1.

God is not tyed to any place or people. If the chosen *Jewes* will not bring forth fruits worthy of the Gospell, but despise it; hee will provoke them to envie, even by a people which sought him not, and for sinne will remove his love and favour, his word, and worship, and make it a free passage for the flood-gates of his wrath, to their inevitable destruction, and unavoydable ruine.

For confirmation of this truth, wee need goe no further than our proposed patterne and example of this people, which was a chosen Cedar among all the trees of the Forest, so long as holinesse kept residence there, the Cisterne into which the Fountaine of all grace powred his blessings by many Conduit-pipes and meanes, but they left their first love, *Rev. 2.4.* cryed loud for

for Christ's bloud to fall upon them and their children, *Math. 27. 25.* and so it did: and now their gold is become dross, which makes the Prophets complaine that *Bethel* is become *Bethaven*, the house of God, the house of vanity, the valley of vision into the valley of the shadow of death, *Esay 22. 1.* *Their house is left unto them desolate; Mat. 23. 38.* Looke upon that famous Citie, which was the glory of the world, whose turretted Bulwarkes, and huge heapes of well-compacted Fabricks, made the Disciples to wonder, *Mat. 24. 1.* *Mar. 13. 1.* and the Kings of the earth to stand amazed; yet now verefied that was spoken, *Ier. 19. 11.* *I will breake this people and this Citie, as one breaketh a potters vessel, that cannot be made whole againe, and make their citie as Tophet: and Mic. 3. 12.* *Zion shall be plowed as a field, Jerusalem shall become heapes, and the house of the Lord, as the high places of the Forrest:* The ruines thereof, saith *Ierome*, shall continue to the worlds end, the consummation of her desolation shall continue without any change, saith *Theodore*: Indeed *Elius Adrianus* the Emperour built a citie neare to it, which he called after his owne name *Elia*, which since goes under the name of *Jerusalem*, but hath neither the fashio[n], nor situation of it; but of it, saith *Iosephus*, the very foundations are laid so flat, as men would thinke there never had been habitation there. The first captivity of the *Iewes* after the Law, was that prophesied, *Ier. 51. 7.* *Babylon hath beene a golden cup in the Lord's hand, that made all the*

*Civitas eorum  
in eternos ci-  
neres collapsa  
est lib 4. cap.*

*19 in Ierem. in  
Dan. c. 9.*

*Arias Monta-  
nus in Mic. cap.  
3.  
Iosep. de bello  
Iud. cap 18. &  
28.*

The Romane  
bare the Ea-  
gle in their  
Ensigne.

*Josephus de bel-  
lo Iudai : lib.  
4. c. 3. & c. 7.*

*Euseb. Eccles.  
hist. lib. 4. c. 6.*

earth drunke with vengeance, which came upon them. *Psal. 137. 1. By the waters of Babylon we satte downe and wept, &c.* But they were surprised againe after the death of Christ, as being willing neither to beare the hard yoake of the Law, nor that of the Gospell which is easie, *Mat. 11.* and a law of libertie, *Iam. 2. 12.* The Eagle in the Roman Ensigne towred so high with incredible majestie, that it couched all the world under it, like lesser birds; and made them tributary to *Cesar*, to which this, whilome holy land of *Iury*, now stinking in her abominations, became a prey; and after many apparitions and voyces from heaven, from the East and West, and divers civill broyles within the wals, as if their owne hands had been made to be executioners of their rebellious soules; famine making mothers eat their owne children, and these wombes that first gave them harbour, were made the places of their buriall: then came the Pestilence, and laid them groveling by heapes gasping and gazing vpon the Temple, so lamentably and miserably, that *Titus* lifting up his eyes and hands to heaven, called God to witnesse, it was not his cruelty, but their impiety that had awaked God in vengeance, to bring the man upon the red horse, *Rev. 5. 4.* bloud and warre, and winged sword to fie in triumph among them; so many slaine, and so many taken prisoners, that thirty *Jewes* were sold for one penny, because among them, their Master was sold for thirty pence. *Alius Adrianus* which built another Citie, would have reedified this, but

but could not ; and *Indian*, the Apostata thought in his blasphemous imagination to have built it, as glorious as it was, to disprove CHRIST who had prophecied before of the utter dissipation of it ; but he that sits in heaven laughed him to scorne, his workemen and worke were hindered by the falling of lime and sand, by the flasing of fire, and earthquakes, as if God had laid the curse of *Ierica* upon it, *Iob. 6. 26*. *Cursed be the man before the Lord that raiseth up and buildeth this Citie.* So *Ierusalem* is like *Reuben*, *Gen. 49. 2*. *The beginning of Gods manly strength, but in the end was un-  
stable as water, to forsake God, and so to be forsaken of him, and her dignitie is gone.*

So this matchlesse, people, who had these nine most excellent priviledges, which all the world wanted, *Rom. 9. 4*. First, to be *Israelites*, Secondly, to whom pertained the Adoption; Thirdly, and the Glory; fourthly, and the Covenants; fiftly, and the giving of the Law; sixtly, and the ser-  
vice of God; seventhly and the Promises; eightly, whose are the Fathers; ninthly, of whom came CHRIST according to the flesh; and which addeth to their dignitie, the miracles of CHRIST, the immediate worke of his Godhead were wrought among them. *Act. 10. 38*. *Hee went about, doing good, and healing all that were oppressed with the devill, for God was with him : yet all these are not able to sway with God, nor to keepe bické the point of his flaming sword, that was brandished over them for sinne, till it was sheathed in their destruction, and their foreheads branded*

*Sozom.lib.5.*  
*c. 1.*  
*Ammio Mar-  
cel lib. 23. c. 1.*  
*Socrat.lib. 3.*  
*c. 17.*

Nine speciall  
priviledges of  
the Jewes.

branded with *Caines* marke, to wander dispersed upon the face of the earth, without King, without Prince, without Priest, without Image, without Ephod, and without Teraphim, as *Israel* aforetime was threatened, *Hos.* 3. 4. and they now have felt almost as long, as the first Age was before the Floud, so scattered, and have so corrupted their owne Pedegrees, that at this day there is not a *Jew* in the world, which can say he hath his genealogie certaine, but are a scattered and contemptible Nation, throughout the whole earth.

And not alone to instance in that now forfaken nation; such is the weight and power of sinne, that after the plantation of the *Gentiles*, the Church of *Rome* a virgin, and the chaste, and faithfull spouse of *CHRIST*, their faith was renownedly spoken of through the whole world, *Rom.* 1. 8. continuing stedfast in that doctrine by which she became the Church of *CHRIST*; but since when she became an uncleane filth, prostituted to all manner of fornications, embrued and drunken with the bloud, which she hath spilt, usurping upon the land-marks of Supremacy, exalting her selfe above all that is called *God*, and is worshipped, *2 Thes.* 2. 4. like the proud *Lucifer*, *Esay* 14. 14. above the height of the cloudes; her hatefull ambition, cruelty, and abhominations hath caused God, even to spue her out of his mouth, to give her up to strong delusions, to believe lies; and hath warned us, by an admonition of his owne Spirit, *Ren.* 18. 4. *Come out of her my people.* The

*Morn. du. Pless.  
de veritate  
Christ. relig.  
cap. 9.*

*Apud vos solos  
incorrupta ser-  
vatur patrum  
hereditas. Hier.  
ad Damas. Rom.  
Episcop.*

The old world so long as it continued in Gods service, and the sonnes of God had no commixture with the lascivious daughters of men, issuing from the murtherous loines of run-nagate *Cain*, they stood sure as mount *Sion*, resting upon the brazen pillars of Gods love and favour, ; but when once they mixed with the wicked, and inordinately doated upon the face of skin-deepe beauty (see a miserable spectacle of Gods wrath) the cataracts and windowes of heaven were opened, *Gen. 7.* the flood of Gods anger prevailed against the multiplyed world, dispepled it, and brought those great multitudes to eight persons : where we see what it is to offend God, *A fruitfull land maketh the barren for the sin of them that dwel thereon, Psal. 107.37.* See the Church of *Ephesus*, *Rev. 2.2.* a glorious Church, God with liking makes a remembrance of her graces, *I know thy workes and thy labour and patience, and how thou canst not forbear them that are evill &c. yet vers. 4. I have somewhat against thee, because thou hast left thy first love, thy pristine, originall purity ; thy zeale hath lost his ardor, and become chilly and cold as *Caucasus* :* and for this relapse he threatens the confiscation of her Candlestick, the removing of his favours, as they have sufficiently proved in experience, remaining under the most inhumane tyrant in the world, the *Turke*, in the most irreligious religion, the licentious inventions of the *Arabian Mahomet.*

*Nicæph. lib. 1.  
c.3. vide pecca-  
ti horrendam  
panam.*

Onnium mes-  
rum malorum  
causa peccati  
est. Aug. de  
tempore.

Deut. 32. 4.  
Hab. 1. 3.

Thus will the Lord deale with us for sinne,  
*Amos 4. 12.* and this is the bitter fruite that  
springs and sprouts from the cursed roote of  
this blacke and poysous Hellebore : It cast  
the Angells from heaven, *Adam* out of Paradise,  
destroyed the old world, burned *Sodome* and *Go-  
morrha*, and turnid them to a sulphureous lake of  
stinking brimstone; cursed the earth, defileth the  
land, making *Lebanon* a Forrest, *Sharon* a wilder-  
nesse, *Carmel* a desert : For sinne (*mirabile dictu*)  
God disclaimes and disavowes his owne crea-  
ture, the worke of his owne hands, the frame of  
his owne wisedome, the care of his owne provi-  
dence, whom he visites every morning, *Math. 25*  
12. *Verily I say unto you, I know you not.* Misera-  
bly wretched then is every wicked man, that  
hath by sinne so distamped the Image of God,  
and moulded himselfe into the similitude of Sa-  
tan, that God will never take notice of such a  
metamorphosed changeling. And for sinne the  
creature groanes, desiring to be delivered and re-  
nued, which shall shortly come to passe in the  
conflagration of this goodly and glorious archi-  
tecture of the vaulted heavens, the spangled  
skies, and this strong pillared earth. And if we  
demaund a reason, why God so hateth sinne : it  
is, *Reason 1.* because of his owne purity, he is of  
pure eyes, and if he looke upon sinne, it is but as  
the pure eyed Sunne shines upon the nasty dung-  
hill, and yet remaines pure ; if he takes notice of  
it, he puts upon himselfe the person of a revenge-  
ing Judge, *Heb. 13.* last verse, *a consuming fire :*  
cloathes

cloathes himselfe with majesty and honour, puts off his robes of Mercy, and puts on the bloody garments of fury and anger, and glorifies himselfe in his Justice.

So odious is sinne, that God will not spare it in his most dearely beloved. The devill from a bright Angell of light, is thrust downe to hell, not for any defect in the creature, for that is good, but for sinne. The priviledge of being mother to the worlds Saviour, would not have pleaded salvation for the blessed Virgin, if she had bin found in the power of sinne without faith and repentance. Nay, if it had bin found in the spotlesse humanity of our Saviour **CHRIST** himselfe, though the very Sonne and substance of his love, it had beene sufficient in the purity of his Iustice to have bound him for ever under the chaines of perpetuall darkenesse. The venomous poysen of the aspe, viper, basiliske, *Amphisbena*, having two heads, as if she were not hurtfull enough to cast her poysen at one mouth onelie, yet they are never hurtfull to themselves: But sinne (as the Ivie embracing the Oake, till it have sucked up his sap, leaving him marrowlesse and dead, and which is an enemy to all plants, as *Plinius* saith) destroyeth the subject in which it is nourished, and viper-like devoureth the wombe wherein it was conceived. *Iam. 1. 13.* *When lust hath conceived, it bringeth forth sinne; and sinne when it is finished, bringeth forth death, the wages and guerdon thereof, Rom. 6. last verse.*

*Non ob defectum  
creaturez, quia  
ipsa bona est.  
sed propter pec-  
atum. Stella  
super Lucc. 11.  
Hypothesi fac-  
ta per impossi-  
bile.*

*Plinius lib. nat.  
Hist. cap. 23.*

*Lib. 16. cap. 34.*

*Reason*

Reas. 2.  
As ens & non  
ens; summum  
bonum, & sum-  
mum malum.

Vide Thom. A-  
quin. quest. 12.  
art. 21. & Ca-  
rietan. super  
Thom.

Peltranius de sa-  
tisfactione  
Christi. cap. 1.  
citante Pineda  
super cap. 35.  
Iob.

Sueton. in vita  
Caligula.

Reason 2. because it is most repugnant, oppo-  
site, contrary, and contradictory to the essence  
of God, and seekes to its utmost power, not  
only to hurt, but even to destroy God, extol-  
ling and exalting it selfe against him, 2 Cor. 10.5.  
of which Iob 15.26. speaking of the wicked man  
warring with God, he runneth upon him, even on  
his necke, upon the thicke boſſes of his bucklers, as it  
were to push him with the hornes of his pride,  
and prophanesse; like the Iron hornes of Ze-  
dekiab, 1 King. 22.11. and to pull him downe  
from the throne of his eternall happiness; this  
is Giant-like, to wage battle with heaven. And  
yet with Nimrod, Gen. 11. thou buildest but the  
Babell of thine owne confusion: for who hath  
ever beene proud against God, and prospered?  
It is Elihu's Axiome in divinity, Iob. 35.6. If  
thou sinnest, what doſt thou againſt him? What  
canſt thou do to the impaſſible God? but even as  
Caligula, thunder againſt the true Iebovah, as he a-  
gainſt the fained Iove, till thou be destroyed with  
the loude and cloud-rending clappes of true  
Thunder, Ier. 14.26. I will powre their wickedneſſe  
upon them.

So we ſee how hatefull ſinne is to God, and  
that for it he will plucke off, even the branches,  
whom he loves ſo dearely. Though we ſtood  
in his favour, as Zorobabell, the ſignet upon his  
finger, as Iedidia, his beloved; yet if we ſinne, he  
will chaſten us; and if we continue in it, he will  
damne us, he will deprive us of his word, his  
worſhip, and then bring on the maine Ocean of  
his

his anger, as he did to the *Iewes*, when the Christians were remooved from them to *Pella*; and make us feel and know that he is not bound to any people or place, but sinne breaks the league, were it as strong as the three fold cord of *Salem*, as unlooseable as the *Gordian knot*. And so much for the Doctrine, the *Vies* follow.

Seeing then, that when the *Iewes* fell away from God, he had the *Gentiles* in store to graffe in their stead, and the arme of the Lord is not shortened; When any one people will not bring forth the fruite of the *Gospell*, but abuse it, he will take it away, and bestowe it elsewhere, it serves to caveat: First, the Minister: Secondly, the whole body of the people: Thirdly, every particular person.

First then, to thee that ministrest at the Altar and waitest upon the holy things of God, *1 Cor. 9. 5.* that art set in the place of that good and faithfull steward, which should distribute to every one his portion in due season; that messenger interpreter, one of a thousand, that must declare unto man his righteousness, and deliver him that he goe not downe into the pit, *Job. 33. 23.* If thou decay in love to God, to his word, to thy brethren, if thou lie in any knowne sinne, and grosse impiety, it is a meanes to deprive thee either of thy gifts, or of thy calling, as was done to *Iudas*, when he was found a traytor in his Apostleship, he was remooved, and the price of bloud required at his hands, and *Matthias* appoynted in his place, *Act. 1. 26.* When *Ieremie*

O

failed

Iosephus.

V/5, 15

For the Minister.

Ier. 15. 19.

failed in delivering the Lord's message to the people, either for fear or impatience, the Lord himself becomes a Prophet unto him. If thou returne, I will bring thee againe, and thou shalt stand before mee: and if thou take the presions from the wife, thou shalt be as my mouth: Where he is given to understand, that if he continued in negligence, he should cease to be a Prophet unto God, which will be sanctified of all, but especially of such as carry the vessels of the Sanctuary, and goe before the aske. The Kindome of *Affyria*, E-say 13.3. is said to be sanctified for Gods anger, in the destruction of his enemies. If then there be a kind of sanctification for the worke of destruction, then much more for that great and glorious worke of edification in Gods Church. When *Nadab* and *Abihu* had broken the commandement of God in offering strange fire, *Moses* to satisfie *Aaron*, tells him that the Lord will be sanctified of all them that come before him. God hath given man two hands, not to build with the one, and pull downe with the other, but to buld with both. Take heed then of falling away with *Demas*, least by thy decay in love to religion, thou pull downe the Church of God; and 1 Cor. 3. 17. If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are. If then he spared not the sacrilegious prophaners of his earthly temple, as in *Balthazar*, Dan. 5. 2. *Melidoreus*, 2 Mac. 3.15. and that notorious rob-Church *Dionysius*; but

brought them to fearefull ends: Much lessse will he spare the prophaners of his spirituall Temp, ple; but for thy wickednesse will in fatuare thy gifts, remove thy calling from thee, or thee from it, as he did the kingdome from *Saul*, and gave it to another, or as he dealt with those ingratefull *Iewes*.

The world is a Spirituall spittle, and in the Church are some languishing in a consumption, some sicke unto death in a spirituall leprosy; some slumbering in a deepe security, in imminent danger, yet not perceiving it, as the drunkard, *Prov. 23.34.* sleeping upon the toppe of a marr, or poysoned with *Aspes*, which causeth death sleeping, or with the roote *Haliscabas*: Some wanting a Cordiall, and others a Corrasive; some *Moses* to launce them, and others *Curester* to heale them; some a sound from *Sinas*, others a song from *Sion*; some the rod of *Moses*, others the pot of *Manna*. Now the Minister here is sent to play the part of a Phyfician or Chirurgian, as *Curester* himselfe *Ezay 61.1.* *To heale the broken hearted.* *Ezech. 34.16.* the office of a Pastor, to seek that which was lost, to bring againe that which was driven away, to binde up that which was broken, and to strengthen that which was weake; or as *Eliphas*, testifies of *Job. chap. 40.3.* *He strengthened the weake hunds and feeble knees.* *Curester* commends the halfe dead traveller to the Minister, as to an hoste, to cure his wounds, and to care for his promise

*Plin. lib. 27.*  
*cap. 31. ex lib.*  
*29. cap. 4.*

provision, *Luke 10. 34.* Now if the Physician himselfe be sicke, how can he cure the disease? How can he heale the plague-soares of sinne, that hath the boyle of the same pestilence raging in himselfe? First then cure and heale thy selfe, cast the blemishes out of thine owne eyes, least God deale with thee, as he did to the Minister of *5. phebus, Revel. 2. 5.* confiscate thy Candlesticke, and take away thy graces, and leave thee bare and barren. Therefore be carefull to admonish them that are unruly, comfort the feeble minded, support the weake, be patient toward all men, *1. Thess. 5. 14.*

For the whole  
body of a  
Church or  
Common-  
wealth,

The second is concerning the whole body politick and Ecclesiasticall, both for the Church and common wealth. If the people decay in love to the Word, to Religion, to holiness and godlinesse, as sometime backsliding Israel did, *Ezay 1.*

6. From the sole of the foote to the crowne of the head, there is no soundnesse, but soares, wounds, and purifying bruises: and live in drunkennesse, profanenesse, atheisme, infidelity, and contempt of God, this will procure the removeall of the Gospel, and of all Religion, *Hos. 9. 7.* The Prophet is a foole, and the man of the Gospis is mad. This is a fearefull judgement, and if we laske the cause, it is for the multitudine of thine iniquitie, and the great hatred, for the saine of the whole Church God doth send unsanctified, foolish, ignorant, and wicked Ministers, *Jerem. 5. 13.* For the backsliding Apostle of Israel, the Prophess shall become winde, and the Word is not in them, *Jerem. 14. 14.*

They

They prophete lies in Gods Name. Thus doth God give up men to strong delusions to believe lies, because they love not the truth, 2 Thess. 2. 13. Thy sins, and the sinnes of the Church withhold good things from thee, Jer. 5. 25. even to take away from thee his Word, as he did the Arke which was the glory of Israel, 1 Sam. 4. 22. Hear this then ye prophaners of Gods Name, contemners of his Word, and yee backsliding Apostataes that have turned your Religion into policie, your zeale into luke-warnenesse, like *Epbraim*, a cake not turned, Hos. 7. 8. that have a knee for God, and a knee for *Rimmon*, 2 King. 5. 18. halting betwixt two opinions, 1 Kings 18. 21. that can hold the Religion stamped with the Image of the most High, and yet mixe it with the paintings and false complexions of the purple Harlot the Whore of *Babylon*. It is recorded of a certaine *Soldan*, which died at the Siege of *Zigetum*, who being perswaded by the *Muphti* a Bishop or Patriarch among the Mahumetan *Turkes*, not to suffer so many Religions, as were in his Dominions: He answered, that a Nosegay made of divers flowers was the sweeter, which may be true in a Posie, because they may be all flowers, but in Religion they must be all weedes, and heresies, tares, and the conceits of men, except onely the flower, which is the truth. But there is no communion with *CHRIST* and *Belial*, with the truth and falsehood, with God and *Baal*, with the Gospell and Popery. Saint *John* could not endure to be in the bathe with *Cerintius*; *Ieromes*

*Philip. Came-  
ras. in operibus  
successivis.*

*Euseb. Eccles.  
Hist. lib. 3. cap.  
32.*

pen was like a lance charged against *Manichæus*, *locinian*, and others; and *Augustine* spake in his disputations against the *Danists*, and *Manichæus*, *Arians*, and *Pelagians*, hore coales of Juniper, words armed with *aqua fortis*, steeped in vinegar, and could not endure Idolatry while he reigned.

If wee rent then the seamelesse coate of *Christ*, and become luke-warme *Laodiceans*, *Rev. 3.17*. God will spewe us out of his mouth, abhorre us as a thing that is rare. What ought wee to doe then, that have by our continual rebellions, und wicked backslidings even moved to anger the Holy one of *Israel*? but humble our selves in repentance, that God in tender compassion may remove our judgements, and continue his Gospell, the lanthorne and light of his word, the marke and character of his love among us, as he hath promised, *Jer. 18.8*. If *thas nation against whom I have pronounced, turne from their evill, I will repent of the evill which I thought to doe unto them.*

For everie par-ticular person.

Thirdly, concerning every particular and private person: If any man or woman decay in love, or want love to God or their brethren, and the practising of holy duties, growe sicke of a lazie lethargie, or lye in any grosse sinne, in the knowledge of his owne conscience; it is a meanes to remove the Candlestick from him in a fearfull deprivation of his knowledge, and the other graces of God in him.

The affection of love in the heart is like the watch

watch of a clock ; if it stand, the wheelles stand, and as it goeth fast or slowely, the wheelles goe answerably : Even so it is in man, if his love to God and to his Gospel increase, so doth his knowledge, and other gifthes multiply ; but if love be gone, then with *Domes* he gives a valediction and farewell to all Religion and piety, his vertues are in the waine, if not in a full Eclipse ; And so we see a reason of the palpable ignorance in so many of our people, that have had both *Paul* to plant and *Apollos* to water ; that have had the North and the South to blow upon their gardens, have heard the Gospell plainly and powerfully preached, the yeare of *Iubile* proclaimed by the sonnes of thunder, and yet are like the deafe Adder, that stoppeth her eares, some with the foote of their pride, some of coveteousnesse, &c. which is nothing but the want of love. *Hob. 3.12.* Take heed least there be in any of you an evill heart of unbelife in departing from the living God, but exhort one another daily while it is called to day, least any of you be hardened through the decessfulnesse of sinne. Wherein is shewed the way and the degrees by which a man falls from God. First, sinne deceives him by drawing him to commit it ; then followes an accustomed continuance in it, and finally unbelife, in many poynts of religion ; impenitency, and apostatall falling away and opposing the truthe, as *Hierom*, *Hugo Cardinalis*, and divers others, have marshalled sinne in it's severall rankes, and degrees.

Seeing

*Suggestio*  
*Actio*  
*Habitus*  
*Impenitentia.*

Seeing then wee are fallen into the last and worst times, in which the love of most men waxeth cold, and are cast into the declining age of the decrepit world, wherein the *Pratice of Piesie*, which was printed in the dayes of the Patriarches, and Primitive times in a largs *Folio*, is now contracted into a volume lesse than a *Tricesimo quarto*, *O tempora, O mores!* And among whom (besides the fruitfull spawne of innumerable enormities, which are of a late *Edition*, molded and framed in the corrupt heart of man, assisted by the politique malice of *Satan*) as many sinnes rule and reigne, as ever did in the times of those despised *Iewes*: Have we not those cardinall and crying sinnes, which cry as loud as thunder for vengeance, which are comprised in this briefe Disticke,

Gen. 4.10.

Gen. 18.21.

Exod. 3.9.

Iam. 5.4.

*Bella multorum capitum.*

*Clamitas in celum vox sanguinis & Sodomorum,  
Vox oppressorum-mores retent laborum.*

*Wages detained, dosh for vengeance cry,  
Marther, oppression, justfull Sodomie.*

And besides, have we not sprung and sprouted up among us those severall heads of that cursed *Hydra*, those foule birds of that uncleane Covic, contempt of the Ministry, Irreligion, Prophanesse, Pride, Sabbath-breaking, Ignorance, Superstition, Covetousnesse, &c. all which are daily mustered in armes against us: And were it not the longanimitie, and long suffering

of

of that *Iehova*, which in judgement remembreth mercie, had long ere this time removed our Candlestick and crowne from among us. Let us then follow the counsell of the Prophet *Amos*, Chap.

4. 12. *Because I will doe thus and thus unto thee, O Israel, prepare to meete thy God.* Every man and woman prepare with the *Ninivites* to meet your God by repentance, and sorrow for sinne: As every one hath had an high hand in sinning; so let us have a heavy heart in repenting, that wee may prevent his judgements, answere his Word, and agree with God (which by reason of our sinnes is become our adversary) quickly while we are in the way to the Judges house, lest he deliver us to the Iaylor, and so we be cast into prison to pay the uttermost farthing of our debt.

Seeing *Israel* which was the roote, nay rather as a naturall branch sprung from the fatnesse of the true Olive; yet for her relapse from her goodnesse (as it was threatned to the Church of *Philadelphia*, *Revel. 3. 11.*) another receivcs their crowne and dignitie: Learne hence then *Gentile* which art grafted in, not to be high-minded, but feare: for if God in the puritie of his justice, spared not the naturall branches, but plucked them off, take heed least he spare not thee. *Rom. 11. 21.* If thou now enjoyest the Gospell, the Word, and Sacraments, plentic and peace, and growest secure and wanton, like an untamed Calfe, *Ierem. 19. 31.* and castest off the yoake of obedience, behaving thy selfe unthankfully and wlc-kedly; the wofull curse of *Corazin* and *Bethsai-*

V/6, 26

da hangs over thy head, and it shall be easier for Sodome and Gomorrha in the day of judgement than for thee, *Math. 11. 21. &c.* Let these rebellious lewes be a warning for thee, as *Moses, Deut. 24. 9.* warnes the people in calling to remembrance the example of *Miriam*, strucke with a leprosie, *Remember what the Lord thy God did unto Miriam by the way;* or as the mention made of the theft of *Achan, Ios. 22. 20.* or as the destruction of *Sodome and Gomorrha* is brought upon the stage for a token of Gods wrath, *Deut. 29. 33.* or as the example of *Egypt and Pharaeo to the Philistines, 1 Sam. 6. 6.* or as the Apostle uses the example of the idolatrous fathers by way of exhortation to his backsliding *Corinthians, 1 Cor. 10. 11.* shutting it up in this admonition, *All these things hap- ned unto them for examples, and they are written for our admonition, upon whom the ends of the world are come:* and by the example of *Eva* seduced by the Serpent, *2 Cor. 11. 3. Let him therefore that standeth, take heed lest he fall, 1 Cor. 10. 12.* whereby is given us to understand, that outward standing and professing of the faith without inward grace, and the feare of God, issuing out of a godly conversation, is not standing indeed, but seeming to stand. Take heed then to make thine election sure, for though salvation belong to all, yet all pertaine not to it. *Esay 60. 2. Darkenesse shall cover the earth, and grosse darkenesse the people, but the Lord shall arise upon thee. Ioh. 1. 9. Christ is the light of the world, and came to lighten every one that commeth into the world, but every one comes*

not

Phil. 2. 12.  
*Cum timore & tremore, ne fisi tribuendo, quod bene operantur, de bonis suis gloriarentur operibus. Aug. de gratia,*

not to him to be illuminated. *Micha*, chapter 7.verses 1,2. complaines, that he (speaking in the name of the whole people) was *as the Summer gatherings, and as the grapes of the Vintage*; there is no cluster to eat, like the gleaning of an Harvest, heere an eare and there an eare. So then, Christian, if thou wilt not be cut off, be willing to be drawne from darknesse to light, and *from the power of Satan unto God*, that thou mayest receive *forgivenesse of sinnes, and inheritance among them which are sanctified*, *Acts 26. 18*. True faith is afraid to fall, and therefore striveth by all meanes to shunne the rockes and shelves of secutie, and is farre from rejoicing in any outward estate, without the correspondence of obedience. As a man upon a high Tower, is afraid to fall, though he be safely environed with battlements; So thou *Gentile*, though now thou bee in grace, and under the protection of the most High, take heed to thy standing, lest in the midst of thy peace, the evill one come and sow tares in thy harvest, steale away thy graces, and leave thee to be cast off with the *Iew*; the certainty of thy standing is in the performance of thy obedience. *If yee will hearken and obey, yee shall eat the good things of the land.*

But for our further instruction, let us make a *Quere* with the Apostle, *Rom. 11. 1. Hath God cast away his people? Godforbid, for salvation is of the Iewes, Joh. 4. 22*. The royall stocke of *Sem* are but like *Philemon*s unprofitable servant, departed for a season, that they may be received for ever: If

Vse. 3.

the casting them off be the reconciling of the world, what shall the receiving of them be but life from the dead? Rom. 11.15. Though they be now in the depth of Infidelity and obstinacy, yet before the consummation of the world they shall beleieve the *Messiah*, as the Prophets have prophecied, and the Pen-men and Notaries of the holy Ghost have testified, they shall be Choristers of Gods praise.

super Cant. 6.

13.

Gregory the Great, is also of opinion, that in the often and earnest calling of the *Shulamite*, Cant. 6. 13. which signified the people of *Ierusalem*, so called of *Shalem*, peace; is clearely intimated a prophecie of the finall vocation of the *Iewes*, which have beeene so long forsaken: as also it is evident by eight Reasons alleged by the Apostle to this purpose.

Rom. 11.

I.

The first being drawen from the end of their rejection, which was not to their utter perishing in unbelieve, but seeing the calling of the *Gentiles* they might be provoked to emulation, God appointing their fall and rejection not simply, but for the end which is good; else it were against the divine goodnessse of God, which never suffers, as *Augustine* faith, any evill to be done, but to bring good out of it.

Second, argument is drawen from the lesser to the greater, If their fall be riches to the world, much more shall their reconciliation be life from the dead:

August. in En-  
chirid.

2.

Thirdly, from the condition of the Patriarch *Abraham*, If the first fruities be holy, so it the lump,

3.

lumpe, if the roote be holy, so are the branches; but they are, *1 Pet. 2. 9. A chosen generation, a roiall Priesthood, an holy nation, a peculiar people;* which is not meant of an actuall holinesse, which was in them, but that they shall be restored to the holiness of theyr Fathers.

*Aquin super  
Rom. 11.*

Fourthly, from Gods omnipotencie, who is able to restore them againe, as a man to awake out of his sleepe; if he be able to raise the dead, and give sight to the blind, which are miraculous workes above the course of nature; then much more to restore them, which is but a replantation and grafting in, a worke of nature.

4.

So that fistly, according to likelihood, If God engrafted the wilde olive contrary to nature, how much more shall the naturall branches be regrafted into their owne place?

5.

Sixtly, from the prophecies of *Esay chap. 59.* *There shall come out of Zion the deliverer, and shall turne away ungodliness from Jacob:* & the testimony of *Ieremie*, which are the Prophets of God, and have prophecied of their Conversion.

6.

Seventhly, from a distinction concerning the Gospell, They are enemies for their sakes, but as touching election, they are beloved for their fathers sake.

7.

Eightly, from a proportion; As you Gentiles were sometimes in unbelief, without *God in the world, Eph. 2.* and by mercy are now called; so shall they obtaine mercy to come out of their Cimmerian blindnesse of unbelief; so shall yee both be ioyned in the unity of faith, building up

8.

the temple of God, perfecting his house, joyntly singing unto God your *Hallelujabs* praise and thanksgiving.

It must teach us then the precept and the practice of the Apostle of the *Gentiles*, *Rom. 11.14.* *By all meanes to provoke them to emulation, that they may be saved;* as that speach of *Moses, Deut. 32.21.* is applyed to us *Gentiles, Who have found him whom we sought not after, Esay 65.1.* That they are beloved for their fathers sake, honoured with the humanity of *CHRIST, Rom. 9.5.* for whose salvation theyr *Paul* was so zealous, as for their good, he wished himselfe separated from *CHRIST.* Ought not we then, which are by grace made partakers of the same roote, to feede their dead branches with our living sap, by opening unto them that *Iesus, and worlds Saviour,* whose sides they pierced, *Zach. 12.10.* and which was the substance of all their sacrifices? Was he not shewed in the old *Testament* in the *Angell, Exod. 23.20.* in *Aaron, Exod. 28.4.* in the *scepter, Gen. 49.10.* in the *brazen serpent, Num. 21.9.* in the *scape-goate, Levit. 16.21.* in *Balaams starre, Num. 24.17.* &c.

Was he not seene in the new *Testament* in his humanity, doctrine, miracles, and death, all of them (like the finger in a *Diall*) pointing with *John Baptists Ecce, John 1.29,* at the *Messiah,* agreeing in his parentage, person, and place of his birth? as the wings of the *Cherubins,* which touched each other upon the *Mercy-seate, 1 Kings 6.27.* the one confirming the others affirmation,

formation, his infancie answering the Types; hee  
was seene a Starre by the *Gentile* Prophet, and  
found by a starre of the *Gentiles*, *Mattb.2.10.* in  
*Rama* was weeping, as *Ieremie* had heard, *Ier.31.15.*  
out of *Egypt* he was called, *Hos.11.1.* and was  
brought up in *Nazareth*, as was prophecie. His  
Life was unreprooveable, the Prince of this  
world could find nothing amisse, *Ioh.14.30.* his  
Miracles sufficiently testifying his Godhead,  
that even his adverſaries confessed it; his Death  
as effectually acted, as it was foretold, *Zach.13.7.*  
*I saw the Shepheard the Lords fellow smitten, and the*  
*sheepe scattered*, his being prized and fould for  
thirty peeces of silver, *Zach.11.12.* *The purchase*  
*of the Potters field*, the piercing his hands and feet,  
the dividing of his garments, &c. Two and thir-  
ty of which we may see in *Matthew*, and all ful-  
filled: and we may even brieflye gather all into  
one, and let it be him, against whom they cannot,  
they dare not except, their owne Prophet *Esay*  
of their blood-royall, *Chap.53.* wherein the *Jew*  
may plainlye see that our Evangelists have recor-  
ded nothing but what was foretold, and to  
whom can this be applyed but to *I e s u s* whom  
yee crucified? even his death was acted without  
the gate as the *Bullocke* was burnt without the  
*Campe*, *Levit.6.12.*

And further, the remooving the Scepter from  
*Iudah*, which came to passe at the *Idumean Herod*,  
entring to the Kingdome by the favour and fur-  
therance of *Antonius*, and afterward more strong-  
ly seated and settled by *Augustus*, when he cruelly  
slaughtered

*Joseph.antiq.*  
*Iudaic.li.14.*  
*cap.26.*

Cap. Sanbedrim.

slaughtered their *Sanhedrim*, as *Philo* their owne Countreyman doth witness; and their owne Rabbins in their *Talmud* cry out, *Woe unto us, for the Scepter is now taken away from Iudah, and the Lawgiver from betweene his feet*. This might also be shewed by the generall ceasing of the *Jewish* Sacrifices, the multitudes of *Hecatombes* among the *Gentiles*, which all gave place and died with the great *Heathenish Pan*, when this immaculate Lambe was slaine; Also by the ending of the yeare of *Iubile*, with Christ himselfe upon the Crosse proclaimed to be ended, *Ioh. 19. 30*. *It is finished*: the ending of the Monarchies propheci-ed by *Daniel*, which should have their full Period when the Stone should be cut out of the mountaine without hands; which ended in that lascivious *Egyptian Queene, Cleopatra*, all being brought under the yoke and subjection of the *Romane*: their owne *Simeon*, in whom they say the spirit of the great *Sinagogue* did cease; hee testifieth, *Luke 2. 26, 27, &c.* Also, their owne Prophetesse, *Anna* of the tribe of *Asher*, *Luke 2. 38*. Also, the ancient *Sibyls* as that *Erithraa*, which spake so excellently of *CHRIST*, that she seemes to *Saint Augustine* to have beene a Citizen of the Citie of God, which booke were had in that reverend esteeme, that when *Augustus Caesar*, searching up their ancient Prophecie-s throughout *Africa, Sicilia, and the Colonies of Italie* to be brought to *Rome*, to examine the true from the false: He caused 2000. to be devoured by fire, yet he preserved the *Zibillian Oracles* and caused

De Civitate  
Dei lib. 18.  
cap. 23.Corn. Tacitus  
Annal. lib. 6.  
cap. 3.Suet. in vita  
Augusti cap.  
31.

caused them to be locked up into golden chests at the foot of the Image of *Apollo* in mount *Pallatine* in *Rome*; but these are copiously handled by that Hammer of the *Iewes* and *Mahometanes*, *Philip Morney*, *Lord of Plesse* and others. Thus must we provoke the seed of holy *Sem* to embrace the *Gospell*, by shewing them; that it is in vaine to expect any other to come in great power, but that great mystery is already made knowne, which is, *God manifested in the flesh, justified in the Spirit, scene of Angels, preached unto the Gentiles, &c.* according to the *Scriptures*. *1 Tim. 2. 16.* That they may acknowledge *Davids sonne*, and *Davids Lord*, whom they must kisse in obedience, or perish everlastingly.

Heare then yee sonnes of the Prophets, and of the Covenant which God made unto our Fathers, *Act 3. 25.* Heare I say, the kingly *David*, sweet singer of *Israel*, calling you forth of your blindness, to joyne with the *Gentile to praise God* in this *Hallelu-jah*, you must be one in the bond of the *Spirit*, and the unity of peace; be no more the deafe Adder that stoppeth their eares though the Charmer charme never so wisely, *Psal. 58. 4.* This is the *CHRIST* whose blood hath bee[n] so long required at your hands, *Matth. 27. 25.* Answere not with your elders, *Mar. 11. 33.* *Wee cannot tell*, you have had both your Patriarks, and your Prophets pointing at him, the Vale of the Temple is rent and now you have vs *Gentiles* to preach him unto you, *Luke 23. Heb. 9.*

The Lord therefore, for his *CHRIST*'s sake, the

Q

sonne

De veritate  
Christiana  
Religionis.

sonne of his love, and the ingraven Image of his Person, remoove the vaille from your hearts, that with us you may have your eyes opened to see the way into the holy of holies, made open by the great High Priest of our Calling, that you may come at the sound of this silver Trumpet of your owne David; that as your diminishing hath beene the riches of the world, so your restoring may be life from the dead, and that it may be in due time accomplished and performed, we shall daily powre out our prayers in the name of Iesus Christ, to the Father by the blessed Spirit, to which three glorious Persons, and but one onely wise God, be all honour and glory for evermore.

Amen.

*Here endeth the first part, being verse 1.*

VERSE



V E R S E, II.

PSALM 117.2.

For his mercifull kindnessse is great toward us : and the truth of the Lord endureth for ever. Praise yee the Lord.



He tres-noble  
branch of Iesse king  
David, having by a  
prophetical spirit,  
not onely summo-  
ned but enjoyned  
both Iewes and Gen-  
tiles to the joyn-  
praising of God, de-  
claring the bound-

Iesse compasse, and unlimited circuit of the king-  
dome of C H R I S T, not onely King of the Iewes  
as Pilate stiled him, John 19.19. but even the hea-  
then are his inheritance, linked into the society  
of faithfull Abraham, by the bond of faith and

Q 2 . . . . . obedience,

*Omnes Creatu-  
re Deum suum  
esse clamant  
opificem. Calv.  
super locum.*

*Cetera insignia  
divinitatis in  
homine. Calv.  
li. i. in ist. cap.  
5. 5. 5.  
οὐτε ἐλέησι  
εκεῖ. Hom.  
Odyss. 6.*

obedience, elsewhere, as *Psal. 19. 1. The heavens declare the glory of God, and the firmament sheweth his handy worke, &c.* Even insensible creatures, as Sunne, Moone, Starres, Meteors, Thunder, Haile, Snow; &c, *Psal. 148.* are called upon for the performance of this dutie, every creature be it never so base in the sight of Man, bearing upon it the workmanship of his hands, even by *silence* loudly proclaims it's *Maker*; but he is praised of Man in a more lively and louder straine, a shriller and sweeter *Diapason*, sounding from an heaven-sprung *soule*, which in the internall, externall, superiour, and inferior powers and faculties thereof, doth manifestly beare the Image of God, and the characteristicall badge and stampe of the Divinitie, as *Calvin* saith, is invested and inriched with such a measure and furnishment of Graces as it pleaseth the *Olimpian love* to distribute to every one, as *Homer* in the twylight of nature could say, the ditty of whose duty, in this vers. 2. is composed of Gods mercy and truth: and so this brings us to the reason, for his mercifull kindness, &c.

In which are  
considerable

1. His Mercie.
2. His Trueth in performing his promises.
3. The certainty of both confirmed in the object toward us.
4. The Epiphonema and conclusion of this *Psalme*, which is accounted the last of the *fewes Hallelu-jahs*, which were appointed to be sung at their *Passeover*, ending in the same cadence

cadence in which it begun: *Praise yee the Lord.*

Mercifull kindnesse, the first motive injoyning the dutie, is a common place, in which, as in a Maze or Labyrint, we may loose our selves and make an easie entrance but no end, for all the wayes of God are mercie and truth, *Psal. 25. 9.* The Almighty hath stepped no where beneath or above the circle of the Moone, but he hath left plaine prints and characters of his mercies, that he that runnes may reade them, and that we may take notice of the tendernes of them; sometime they are expreised in the love of Parents to Children, *Psal 103. 13.* As a father pitith his children, so doth the Lord pity them that fear him; sometime in the love of Eagles to their young, *Is. 49.* even exceeding the love of a woman to her sucking child, verse 15. hee hath engraven us upon the palmes of his hands, verse 16. sometime in the tendernes of hennes to their Chickens, *Mat. 23. 37.* whick how tender it is, we see in the continuall care that she hath in hatching, feeding, and (to her power) in defending her young; and yet all these are but shadowes, in regard of substanciall and everlasting love, which **C H R I S T** I **A S V S** the heavenly Henne hath over his beloved ones: his love is as himselfe infinite, for whatsoever is in God, is God, his mercy, his justice, &c. and all those backe-parts of the mighty **I E H O V A H**, *Exod. 34. 6.* When he is called mercifull what is he, but mercy it selfe in the abstract, saith *Savonarola*, if they were al gathered together that are in heaven and earth, and it be demanded of them

First Motive.

God is not  
subject to any  
attending pro-  
perties.

*Quicquid in  
Deo est, Deus  
est, cum sit mi-  
sericors, quid  
es nisi ipsa mi-  
sericordia.*

*Quot iusti, tot  
sunt miserationes.*

Mercies two-fold.

them how they have been saved, they all stand as a cloud of witness to testifie Gods free mercies, and to say with the Church, *Psal. 115. 1. Not unto us, O Lord, not unto us, but unto thy Name give the praise.*

Now consider further that the mercifull kindnesse of God is

*§ 1. Generall.*  
*§ 2. Speciall.*

The generall, is his providentiall care over all his creatures, in creating, preserving, sustaining, and maintaining of them, *Psal. 36. 6. Thou, O Lord, will save both man and beast, Mat. 5. 45. He maketh the Sunne to rise on the evill and the good, and sendeth raine upon the just and unjust, John 5. 17. My Father yet worketh, and I worke with him*, meaning in his generall care in the supporting of the creature, this is called, *Psalme 51. 1. Loving kindnesse or benignity extending it selfe to the very Ravens, Psal. 147. 9. Luke 12. 24.*

The speciall mercy is that, by which hee loves his owne in **Christ**, redeemes, sanctifies, and saves them by his free grace, *1 Tim. 4. 10. He is the Saviour of all men, especially of those that believe, this he exerciseth toward us, both in giving and forgiving, both which Moses describes at large, Exod. 34. 6. Mercifull, in which he doth as it were clothe himselfe in the affections of man. Ier. 31. 10. His bowels are troubled for Ephraim, Matth. 9. 36. His bowels even earned in compassion, to see the multitude wandring as sheepe without a shepheard, how pathetically he perswades the reformation of his Church, Cant. 6. 7. Returne, returne, O Shulamite*

mite returne, how passionately he deplores *Ierusalem*, *Luke 19. 42*. If thou haddest knowne even thou in this thy day, the things which belong to thy peace, in a word he rejoyceth in his owne mercie, but sorrowes for our miserie. *Gracietus*, which intimates a forwardnesse to doe us good, he is never weary in doing it, *Iam. 1. 5*. he gives liberally to all. *Slow to anger*, full of patience, *Gen. 6. 3*. How long did he wait the repentance of the old world, in his mercy stopping the course of his deserved vengeance, *Psal. 95. 10*. Foarty yeares long did he suffer the murmuring Idolators, and Adulterers in the wildernes, *Psal. 106. 43*. Many a time did they provoke him to anger by their Counsels, & yet, *Is. 30. 18*. he waits that he may have mercie. *Aboundant in goodness* and truth, noting his disposition by kindnesse to win men, & the immutable constancie of his promises, & w<sup>ch</sup> is the inexhaustible fountaine of his mercies, he reserves them for thousands, his goodnes is not like the morning dew dispierced and exhaled by the Sunne, nor like the Coffers of the greatest Potentate, which may be drawen dry, but a Lamp which is fed by the oyle of Immortalitie, and which makes up the measure, he forgives *iniquity*, *transgression*, and *sinne*, no marvell than, if *David* call them (in his experience) the multitude of his tender compassions, in w<sup>ch</sup>, he tenderly embowelleth his chosen, as the womb enfoldeth & nourisheth the new conceived *Embryo*, where he shewes mercies he shewes them by multitudes; & if the roiall heart of *Alexander* thought

*Gaudet in misericordia sua,  
dolet de miseria nostra.*

thought it not honourable to give small things; how much more than, shall the all-sufficient God give; that exceeds him as much as the maine Ocean the least riveret, he is ready to forgive, *Isa. 55.7. Father of mercies, and God of all comfort, 2 Cor. 1.3. Very pitifull and full of mercy, Jam. 5. 11. The heighth, length, bredth, and depth thereof, passeth all understanding, Eph. 3.18.*

All these compassions and mercifull kindnesses may be reduced to a sixe-fold ranke.

First, preventing Mercies whereb yhee did us good when we knew not, keeping us from many sins wh<sup>ch</sup> otherwise we had committed many and many have we committed against him, but far more should we have done, if his mercie had not prevented us; acknowledg than Gods mercy toward thee, even in those sins wh<sup>ch</sup> thou hast not committed. If thou feest one wh<sup>ch</sup> is debtor to me for a sin, and I forgave him, know also that thou art a debtor to me, because I prevented thee from the like; because there is in every mans corrupted brest, since the fall of *Adam*, the Seminarie and seed-plot of all iniquitie, springing from the bitter root of that originall Corruption, the match and tinder, the fuell and fountaine of every actuall transgression, so that there is no enormitie which the most debauched wretch hath committed, but thou hadst acted the like if grace had not prevented, boast not thy selfe then in this, but with devote *Bernard extoll the mercie of the Almighty.*

Secondly, are his sparing mercies, experienced in his longanimitie and patience, in which thou mayest

Sixe rankes of  
Mercies.

1.

*Agnosce gra-  
tiam ejus, cui  
debes etiam  
quod non ad-  
misisti. Aug.*

*O quanta dig-  
natio pietatis,  
sic ingratuam  
gratia conser-  
vare. In Evang.  
7. panum fer. I.*

2.

mayest say, I have sinned, and thou heldest thy tongue, I have transgressed, and thou hast spared me; when thou lookedst upon *Zimri* and *Cosbi* slaine in the act of uncleannessse, *Ananias* and *Saphira*, the old world, *Sodome* and *Gomorrha*, *Julian*, *Herod*, with thousands more, the dierfull spectacles of Gods powerfull Justice; hast thou not sufficient cause to gloriifie that God, that hath so long suffered thee to wallow in the puddles of thine iniquitie, and hath not sunke thee downe to the pit of perdition, but still waites that hee may have mercie.

Thirdly, his pardoning mercies, else what benefit were it to be long spared, and at last paid home as it shall be with every impenitent, though he enjoy the sun-shine of Gods patience, yet in the end the wrath of God shall burne as an Oven, as *Topher* against him; though now he see the hand of Gods justice behind his backe, clouded and vailed in his daily continued mercies; yet the conclusion will prove a tragicall Catastrophe, though he passe with a slow pace, yet he goes in order, though with leaden feet, yet with Iron hands, but this feare is taken away by these pardoning mercies, by which in the bloud of Christ he makes us as cleane as if he never had been polluted, *Psal. 32. 1. Blessed is the man to whom the Lord imputeth no sinne.*

Fourthly, are his renewing mercies, by which he gives not onely remission of sinnes, but also the grace of renovation, by which they become new creatures, trees of righteousness bearing and a-

R boun-

3.

*Quod diuinus ex-  
pectare di-  
scritum judi-  
cabit.*

*Quod defertur  
non auferitur.*

*χειρὶς καὶ  
καρδιῇ. Basil.*

4.

bounding in the fruits of faith and repentance, sanctified in their soules; bodies and spirits, not like the blacke Apostata, who after his cleansing is reposseſſed with ſeven ſpirits worse then the former, or the Dog returning to his vomit, or the Sowe to wallow in her myre, and which is more fully made plaine in the fifth, which are his corroborating mercies; whereby hee continues in the ſtate of grace, not falling and backſliding with *Adam* in the ſtate of mutabilitie, but as mercy brought him to it, ſo it continueth and keepeth him in it.

6. Sixty and laſtly, are his crowning mercies whereby hee ſhall perfect his worke begun in us, and performe his Kingdome promised to us, where there ſhall be no hurtfull thing, but wee eſtated in the paradise of eternall happiness, ſhall have our Vnion and Communion with Christ and the heavenly Hierarchie of the high and holy Saints for ever, ſuch a meaſure of *Beatitude*, *1Sa. 64. 4. As eye hath not ſene, nor eare heard, neither hath entered into the heart of man, 1 Cor. 2. 9.*

7. This unmeaſurable extent of Gods mercies ſerves firſt to urge upon us the drift of the Prophet in this place, *viz. To praise God for his mercy*, the whole worke of our ſalvation goes under this Title, *1 Pet. 2. 10. Which in time paſt were not the people of God, but are now the people of God, which had not obtained mercie, but now have obtained mercie*; to what part ſoever we looke, the whole frame of it is made of mercy, if wee begin at Gods election, the foundation and ground-

5.  
*Adam potuit  
 non mori, nos  
 non poſſumus  
 mori. Aug.*

6.

7.  
*Vſe. 1.*

ground-worke of all, and passe downe to the last period of all, which is glorification, and aske from what roote each part sprung, this onely *Mercie* must answer all; *Mercie* in chusing *mercie*, in sending *CHRIST*, in calling, justifying, sanctifying, strengthening, preventing, preserving, and the admitting of us to an Inheritance immortall and undefiled, *1 Pet. 1. 4.* all from mercy, so that the burden of our song must still be with *David*, *Psal. 132. 1.* *For his mercie endureth for ever.* In the parable of the profuse prodigals returne, the whole stremme of his Fathers carriage toward him, is nothing but mercy, when he was yet a farre off, his father saw him, had compassion on him, ranne to meete him, fell on his necke, kissed him, &c. In the whole worke, there is nothing but mercie, *Luke 15. 20.* &c. So that light and darkenesse, God and the Devill, hot and cold, and not in a line of greater opposition then mercie and merit in the worke of mans salvation, which Antichristian Doctrine is like a *Centaure* halfe man, halfe horse, or like that brood of *Nilus*, halfe frog, halfe earth, or the *minotaure*, halfe bull, halfe man, contraries in a remisse degree may admit intention and remission, as heate and cold in tepide luke-warmenesse, but in the highest degree they cannot. So (though we graunt with Saint *Augustine*, good workes to bee necessary in regard of their presence, not of their efficiency, and with *Bernard*, that they are the way to the Kingdome) Yet in the case of Iustification, *Rom. 3. 28. Rom. 4. 6.* and *Rom. 6. 23.* Confide-

opera requiruntur neccesitatee  
presentia non efficietie.

*Aug.*  
Fides apprehensiva, opera declarativa,  
*Christus* effectiva iustificant.

Workes the  
cause of life  
everlasting.  
*Rhem. annots*  
*super*  
2. Tim. 4. 8.  
*Ruard. Tappere-*  
*rus in explic.*  
*artic. Lovan.*

Re-  
ward  
of  
Debt.  
Vis excidere  
gratiam runc  
jacta merita  
tua. Aug. in  
Psal. 31.

red in their highest degree, even to the very sufferings of Martyrs, *Rom. 8.18.* they can no more stand with mercy then *Dagon* of the *Philistines* is able to confront the holy Arke of I E H O V A, *1 Sam. 5.3.* By which we see the Papist, like an unskilfull Empiricke in Physicke make a Potion for a sicke soule, as he that went into the field to gather herbes, but found a wilde *Gourd*, and put it into the portage, while the eaters cryed out, *Death in the por*, *2 Kings 4.39.* So doe they temper the soules-salving herbe of grace, with the poysoning *Gourd* of humane merrit, dealing with the Church of God, as unkindly, as unnatural Parents, or Nurses giving their *children a stone for bread, and a Scorpion for a fish*, as the *Philistines* with *Isaacks wels*, stopping them with earth, *Gen. 26. 15.* Choaking and damming up the fountaine of Grace, which ought to be open to the house of *Jacob*, *Zach. 13. 1.* Changing the reward of favour and promise, *Col. 3.24.* into their owne, of debt. Nay, further, it is the corrupt and dangerous conceite of many who would not bee accounted popish, but seeme to magnifie the free mercies of God, which yet will be saved by well-doing, good meanings, and good prayers, like the children of the *Jewes*, who marrying with the *Ashdodites*, spake halfe in their language, *Neb. 13.24.* which is an impeachment to their sufferings, which trode the wine-press cleane, *Isa. 63.* which will not give to others, nor communicate this his glory with others, *Isa. 42.8.*

It is onely mercy without merrit, that must  
lift

lift a man from the gates of *despaire*, when the angry brow of the Almighty is bended against him for sinne, as we see in *David*, *Psal. 51. &c.* and our Saviour Christ standing in the gappe of Gods wrath ( being but our surety and pledge) yet his soule was heavy unto death, trickling down those thicke drops of blood, in his miraculous sweat in the Garden; thou mayest for a while with *David* cast the darke cloud of security over thy sins to hide them, as the fish *Sepia* casts up a blacke liquor to hide her selfe, but woe be to them that seeke in deepe to hide their counsell from the Lord, their workes are in secret, and they say, who sees it? *Isa. 29. 15. Eccles. 23. 18.* Hee that searcheth Ierusalem with a lanthorne, will find thee out, and rounze up thy slumbering Conscience, and then so heavy is the sinne of conscience that without any more evi-dence it passeth *Judgement* upon it selfe, *Pro. 18. 14.*

*A wounded spirit, who can beare?* even none but God. In all other troubles, miseries, and molesta-tions we wrastle with men or devils, but here (*impar congressus*) weake man with his Maker, brittle clay with it's Potter, sinfull man with hol-ly God, which is of purer eyes then to looke up-  
on evill, *Hab. 1.13.* and a *consuming fire*, *Heb. 12. 29.* In other things, man is a friend and favou-  
rite to himselfe, as Peter perswades **CHRIST** to pittie himselfe, but here he is his owne enemy, and often in the rage of his conscience, his owne executioner, as in *Iudas* and *Pilate*, *Iere. 20.4.* *Be-  
hold, I will make thee a terror to thy selfe, thy memo-  
rie, reason, every sense and faculty of thy soule, is a*

*Non disphore-  
cuss/ed grumo-  
sus fudor. Chri-  
sti.*

*Ita gravis est  
culpa conuen-  
tie ut sine ju-  
dice ipsa se pu-  
mat. Amb. 1.2.  
de penit.*

Cor meum a te,  
inquietum est  
donec redeat  
ad te. Aug. li. 1.  
Confess.

Mentiris Cain.  
Aug.

Vse. 2.

Gorgonian-hell-surie, to torment thee. Now in this case when a mans bones is full of the sinnes of his youth, Job 20. 11. His heart broken with one breaking upon another, Job 16. 14. His conscience upon the racke, his God writing bitter things against him, Job 23. 26. Then comes the mercy of God to comfort him, all other comforts of works, merits, satisfactions, &c. are miserable comforters, Job 16. 2. *And will consume as a rotten thing, and as a garment that is moth-eaten*, the soule of a Christian is like Noahs Dove, which finds no safety, till returning to the Arke of Gods mercie.

Comfort thy selfe then in Gods mercie, which will not suffer thee to bee over-yoaked with thy sinnes, plead with him in the receiving of Adam, Manasses, and the whole troupe of reconciled sinners, and though thine adversarie Satan write a booke against thee, answere cursed Cain disabling Gods mercy, Gen. 4. 13. with Augustine, *Thou lyest Cain*; for greater is Gods mercie, than mans iniquitie, and say to thy disconsolate spirit, *Why art thou so sad my soule, Psalm. 11.*

And as we ought, and in dutie are enjoyed to give thankes for all things, so are we chiefly to sing our Hallelu-jahs unto God, for the performance of the promised Messiah, and that in the practise and phrase of the Priest Zacharie, Lu. 1. 68 *Blessed be the Lord God of Israel, for hee hath visited and redeemed his people, &c.* And with old Simeon in his Cygnean dying Hymne, *Blessed be thou, O Lord,*

Lord, for our eyes have seen thy salvation,  
Luke 2. 30. That fountaine of living waters, lere.  
2.12. In regard of whom all other things are  
but the broken Cysternes of vaine and disconsolate hope. The refreshing waters of Gods free  
mercies, the purchase whereof is without money or prize, *Esa* 55.2. least you thinke it too  
deare, and because water, if you thinke it not  
worth the labour, it's wine and milke, whose  
worth and necessitie you well know, that true *A-qua-vite*, wch whoso drinketh shall never thirst,  
but it shall be in him a well of water springing up  
unto everlasting life, *John* 4. 14. He is our *Beth-  
lehem* and house of bread, the living bread that  
came downe from heaven, *John* 6.35. He is a ship of  
safety which beares us by the comfortable goale  
of his love, and the gentle *Zephirus* of his mercie,  
from the shelves and rocks of blacke dispaire, so  
that though immodest. Modest as Generall to  
the Emperour *Valens* the *Arrian*, burne the ship  
wherein the Christian Legats were imbarkeid,  
seeking to destroy the Confessors and professors  
of Christianity, which though they perished in  
their wooden barke, were sure enough in the hea-  
venly Arke by *CHRIST*. He is that unspeake-  
able gift of God, for which we must give thankes,  
2 *Cor*.9.6. And if thou knowest the gift of  
God, *John* 4.10. Which is the gift of all gifts,  
which is given to us, *Esa*. 9.6. In comparifon  
of whom all other are but as the drop of a Buc-  
ket to the whole Ocean, in whom, appeare the  
bowels of Gods love, and the inscrutable depths  
of

Ecce quam an-  
tes vocavest  
quam nunc  
appellat vinum  
& lac, que  
sunt res pretio-  
sissime. *Tertull.*

*Socrat.* 1.4 c.16  
*Theodor.* li. 4.  
cap. 18.  
*Socrom.* li. 6. ca.  
18.

of his mercy in him, through him, and by him (while we were sinners and enemies) to bring to passe that wonderfull worke of our Redemption, *Job. 3. 16. Rom. 5. 8.* In him by this wee see the fulnesse of it, *1 John 4. 9.* And as *Bethlem* to *Iurie*, and *Scicilia* to *Italie*, were accounted their granary for their fruitfulness, the Poets faining *Ceres* to keepe residence there; so may our Saviour *C H R I S T* be accounted as the storehouse and *Cornu-copia* of all good things to his Church, *Col. 2. 3.* In whom are hid all the treasures of wisedome and knowledge, the fulnesse of the Godhead bodily, *ver. 9.* In him we are compleate, *ver. 10.* Knowledge and wisedome are in men by revelation, in Angels by vision, but in him by union; of whose fulnesse wee all receive, *John 1. 16.* Thy being, well-being, and eternall being, have their dependance on him: this consolation of *Israel*, this expectation of the *Gentiles*, this *Noah* to comfort thee, *Gen. 5. 29.* This crucified Lord, shewed to *Constantine* to comfort him in his expedition, against the Tyrant *Maxentius*, with a promise of victory, is opposed against all thy feares and discontents; if sinne presse and oppresse thee, he is thy righteousness, *1 Cor. 1. 30.* If the curse vexe thee, he is thy blessing, *Gen. 12. 2. Galat. 3. 8.* If weakenesse pinch thee, he is thy strength, *Phil. 4. 13. 2 Cor. 12. 9.* If the great debt of thy sinnes lay hold on thee, charging to pay that thou oweſt, he is thy paiment, *Matth. 17. 27.* If damnation make thee afraid, he is thy salvation, *Acts 4. 10.* If death, he is thy life, *John 14. 6.* If Sathan, be

*Euseb. li. 1.  
devita Con-  
stantini in hoc  
vincie.*

he hath overcome him, Heb. 2.14. If hell shall open her mouth upon thee, he hath victoriously Sampson-like borne away the gates, quelled and quashed the power of it, Hos. 13. 14. So that in and through him onely, thou art more then a Conquerour. Be not like the Horse or Mule that have no understanding, nor like the sonnes of the earth, the cockered Darlings of unstable Fortune, who gaping after the transitory things of the world, can onely now and then, in a carnall humour send forth a short ejaculatory Thanksgiving for their temporals which they possesse, but seldome or never for C H R I S T I E S V S, which they possesse not, without whom, they must be content to perish for ever. This is that rich pearle bestowed upon the Merchant, resolving above all things to seeke the kingdome of God and his righteousness, setting saile for the Cape *De bona Speranza*, fraught and bound for the New *Ierusalem*; than let thy mouth from thy heart ) the fountaine of ill true praise, be as this silver Trumpet filled with *Halla-n-jabs* for this heavenly and unspeakable gift.

Thirdly, this Doctrine just in the phrase of another *Baptist* preaching in the wildernes of *Iudea*, cryes unto us in a more then necessary exhortation, especially in these last and worst dayes, *Repent for the Kingdome of God is at hand*, Matth. 3.2. The selfe-same holy use which the Spirit of holinesse drawes from the Doctrine, Rom. 3.4. Despisest thou the riches of his goodness, and forbearance and long suffering, not

Vie. 3.

knowing that the goodness of God leadeth thee to repentance: 2 Peter, Chapter 3. verse 9. *The Lord is not slacke concerning his promises*, as some men count slacknesse, but he is long suffering toward us, not willing that any should perish, but that all should come to repentance; *Turne yee then unto the Lord, your God, for hee is gracious and mercifull, slow to anger, of great kindnessse, and repentereth him of the evill*, Joel 2. 13. and that you may rightly turne, find ease and refreshing for your soules; Consider, that as in *Jacobs ladder*, which reached from earth to heaven, there were certaine steppes for ascending and descending, so are there certaine degrees in descending to this all-curing *Bethesda* of repentence:

1.

First, is an inward perplexitie, sitting like *Hagar*, Gen. 21. 15. when her bottle was emptied, or like the Prodigall, Luke 15. which by his want is forced to a consideration of his estate, retorting his thoughts into himselfe, is deeply affected, with the solid apprehension of his owne misery, verse 17. and in this perplexed case concludes against himselfe, that if he remaines as hee was, his case was desperately hopelesse, and hee must perish for ever; upon which, hee resolves with himselfe, to goe home to his fathers house, by repentance, seeing the gate of Mercie opened to all true penitents; wicked men have but one spirituall eye, by which they see the horrid pitfall of their misery, as *Cain, Judas, &c.* but the penitent hath two, with the one he sees his misery

*In se revertebat. Jerom.*

A penitent person hath  
two eyes.

try by sinne; with the other, his hopefull comfort by Gods mercie, and thus his feare becomes filiall, *Psal. 130. 4.* *Thou art mercifull, and worthy to be feared,* drawing the Argument of his sonne-like obedience from that mercie, which he feares to misse; the wicked mans service (if ever he have any) springs from a terroure of judgement and wrath, wh<sup>ch</sup> is only servile, the penitent beares not the image and superscription of a Pharisaicall Iusticiarie, *Luke 18.* who begins with *gloria patri,* instead of *miserere mei,* his motto, *I thanke thee, O God, that I am not like other men, but the portraiture of the poore Publican, perplexed, and knocking upon his breast; Crying, Lord be mercifull unto me a sinner.*

The second degree, is Sorrow, which ariseth from the former apprehencion of Gods anger, and mans perplexed guilt standing before him, arraigned and convicted in his owne Conscience, for so many and so manifold rebellions and transgressions.

And here we must distinguish Sorrow which is two-fold; first, a worldly sorrow, which is a dissembled, hypocriticall repentance, as in *Ahab, Iudas, Esau, &c.* Secondly, the other is a godly sorrow for sinne, proper onely to the godly man, and the true badge of the penitent, both which we see, *2 Cor. 7. 10.* Godly sorrow worketh salvation by repentance, not to be repented of, but the sorrow of the world worketh death; the former arising from the mercy of God, as being sorrowfull that he hath offended him, as *David, Psal. 51. 4.* Against thee, thee onely have I sinned

Sorrow two-fold.

and done this evill in thy sight ; the gracious fa-  
vours which were bestowed upon him , as his  
exhaltation from a poore ruddy-faced Shep-  
heard, to sit upon a Princely throne ; his severall  
deliverances from the Beare, the Lion, the Cham-  
pion of the *Phliſines*, and the sundry treacheries  
practised against him by his Master *Saul*, hunting  
him as a Partridge upon the mountaines, establi-  
ſhing his kingdome, &c. with infinite more, be-  
ing called into *Davids* remembrance and made  
the matter of his retired meditations , with his  
owne ungratefull ungracious rebellions , doe  
cause his eyes to distill like a Lymbecke, and  
his rocky-stony-pumise-dry heart , to over-  
flow with the Teares of a truely-sorrowfull-  
penitent , and now his heart being hot within  
him, as at other times upon other considerations  
*Pſal.39.3.* He breakes silence, and in the griefe of  
his foule complaines of the ill requitall with  
which he had recompenced the Lord of his mer-  
cifull kindnesse. The like wee may fee in that  
patterne of penitents, the profuse Prodigall, *Luk.*  
15. The finne-loden-citizen woman, *Luke 7.47.*  
Comming attended with shame and sorrow, la-  
vishly washing the feet of her Saviour with  
teares from her soules stillatory, that must wash  
not onely her feet, as was said to *Peter, John 23. 9.*  
but also her hands and her head ; this hath been,  
is, and must be, the course of every saved sinner  
to retire, and returne by weeping crosse ; thus  
breaking the heads of Dragons in the water, wa-  
shing away great finnes by great sorrow : What  
shall

shall then be said of the preposterous course of the world, doing all by contraries; like that Nation, who in a crosse emulation of their neighbours, whose custome in curteſie is to put off their Hats in ſaluting one another; these (because they will be contrary) put off their ſhoes at their meetings; ſo in this maine matter you ſhall ſee the wicked man plie cart before horſe, and in ſtead of ſorrow for his finnes, bragge and boarſt of them, as if the Peacockes pride lay in his blacke feete, or the Theeves glory in their halters, to boarſt of ſtrength, to quarrell, and drinke wine, *Hab. 2. 15. To boarſt of lying, ſtealing, cozening, policie, &c.* with the bloody *Poligamift*, *Gen. 4.*

23. *I have ſlaine a man in my wounding, and a young man in my hurt;* which Scripture, although *Caſharinus*, thinke inexplicable, and upon which *Origen* writ two whhole bookeſ, and with divers have diverſly interpreted; yet with *Calvin*, it is moſt likely to be a bragge, and an iſolent boarſt of his bloody ſtrength. What is this eſle, but even to be proud of that which ſhould be (and at length will be) the matter of our shame, and the conuulfion of our faces, *Phil. 3. 19. They glory in their shame.*

The third degree in repenſance after our humiliatiōn, is the earnest craving and begging of pardon, grounded likewiſe upon Gods merciſull kindneſſe, a glympeſ of which the penitent ſees, though dimmely (as the newly-cured blinde-man, ſaw men walke like trees, or as *Zebul*, *Judg. 9. 39.* Tooke men to be but the shadowes of the

*Hyperton pro-  
teron in repen-  
tance.*

*Hieron. Epis.  
15. ad Da-  
niſ. vide Wil-  
let ſuper locum.*

mountaines) yet truely, Isa. 55.7. *Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turne to the Lord;* the reason followes, and he will have mercy upon him, and will abundantly pardon the like. Hos. 6. 1. *Come let us returne unto the Lord,* the reason moving, for he hath torne, and he will heale us; he hath smitten, and he will bind us up: and this assurance of mercie and willingnesse to forgive, armes the sinner with boldnesse, to sollicite the throne of Grace; so that hee which unfainedly repents, belieues, and prayes for pardon, Repentance and prayer being inseparable Companions, Eccle. 3. 12. Examine thy selfe than with what boldnesse thou prayest, filling heaven and earth with the *Abba*, Father, how thou comest to God as thy father, in the name of C H R I S T as thy Redeemer, by the power of the Spirit of Adoption: as by Gods mercy in the assurance of thy faith interested in all the promises, being drawne hereto by the cords of love, and the bands of mercie; and this hath been the pathway, in which all the high Saints and servants of God have traced and troden to their Celestiall home, it being Gods owne precept, Psal. 30. 15. *Call upon mee in the time of trouble, &c.*

4.

The fourth degree ushered by the former, is newnesse of life, springing. Likewise out of the brazen mountaignes of Gods constant mercies, as continent Joseph makes his advancement, the argument of his chastitie, Gen. 39. 8. *Hee answered his Mistresse, behold my Master woteth not what is with*

with me in the house, and he hath committed all that he hath to my hand, there is none greater in this house than I, neither hath he kept any thing from mee, but thee, because thou art his wife, how then can I doe this great wickednesse and sinne against God? Three things stay *Joseph* from committing this sinne; first, the feare of God; secondly, the love of his Master, in regard of his liberality; thirdly, the dutie of the wife toward her husband, as learned *Mercerus* hath well observed. Or first, the reverence of Gods Majesty, seeing and beholding all things; secondly, the consideration of his mercie and benefits received; thirdly, the feare of judgement, as *Pererius*, he knew all the honours of Egypt could not buy of the guilt of one sinne; a good heart will rather lie in the dust, then rise by wickednesse in offending a mercifull God, and thus it is grounded, *2 Cor. 7. 1.* Upon Gods mercifull promises, Having therefore these promises, dearely beloved, let us cleanse our selves from all filthinesse of the flesh and spirit, perfecting holiness in the feare of God; The same Apostle, by the same Apostolicall spirit, exhorts to renovation of life by the same reason, *Rom. 12. 1.* I beseech you Brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable seruice. Then beloved, let the mercifull kindnesse of God, which every houre thou triest upon thee and thine, even in thy food, raiment, liberty, friends, breathing, &c. besides those inestimable treasures of his love in thy daily preservation, &c. draw thee to repentance in

*Mercerus super  
cap. 39. Gene.  
Pererius in ge-  
nesin.*

in newnesse of life, to stampe upon thee a new creature, *Turne not the grace of God into wantonnesse, Jude 4.* but know, that the grace of God hath appeared to teach us, to deny ungodliness and worldly lusts, and to walke honestly, soberly and righteously in this present world, *Tlt. 2. 12.* *Wee are delivered from the feare of our enemies, to make our obedience without feare, Luke 1. 74.* being under grace then, let us give up our members weapons of righteousness, *Rom. 6. 19.* Seeing all the mercies of God like so many remembrancers, cry unto us for this dutie; let us not despise (under-valuing and vilipending) the mercies of God, in living after our owne hearts, and following our owne crooked wayes, as those *Heretiques* of old, which sprung up from the malicious seed of the Serpent, immediately after the Apostles, have wickedly caught; else yee heape up wrath against the day of wrath, and make the holy Gospell of **CHRIST IESVS**, no better, then the *Turkes* licentious *Alcoran*, which is fraught with nothing but the merchandize of the corrupted flesh, large promises of Epicurisme in Paradise.

But Christians must not so learne **CHRIST** backe againe by repentance is the better way, loosing the *Herculian* gordian knot, and unweaving with *Penelope* the webbe of thy sins, else can we not hope for peace; For there is no peace to the wicked, *Isa. 48. 22.* Our iniquities have made a division betwixt God and us, *Isa. 59. 2.* which must be broken downe by repentance; if thou aske, being in the *Gibeonitish* rags of thy sinnes, as

*Iehoram*

*Siue Regis  
Baptistes, Eu-  
nomius, and the  
Gnosticks.*

Ieboram asked Iehu, *Is it peace? is it peace.* 2 Kings 9. 18. Shall there be peace betwixt God and thy soule; the answer retorts it selfe vpon thee, *What hast thou to doe with peace?* so long as thou wantest Grace, and lyest polluted; prostituting thy Soule and Body to all prophaneenesse. What wicked manever had peace? Let *Caine, Achisophell, Antiochus, Epiphanes, Nero, &c.* With the whole garison of Scorners be brought vpon the stage, and they will answer, *they never had peace;* because they haue never had renovation by Repentance. *Come then while the Lord is neere, and seeke him while he may be found.* Isa. 55. 6.

Grace and  
peace insepara-  
ble Compani-  
ons.

Seeing the mercifull kindnesse of God is so largely extended to all Creatures, but more and most especially to Man; it teacheth us to be his followers and imitators in this, and as he hath propounded himselfe an exemplar and patterne in other things to be followed, as in his Holines, Levit. 9. 2. Cap. 20. 7. *Be holy for I am holy.* Every of his morall actions being our instructors, so he would be imitated in this act of Mercy, Mat. 5. 45. *Doe good to them that hate you, that you may bee the Children of your Father which is in heauen, who causeth his Sunne to shine both vpon the bad, and the good, and this our duty of mercy consists in two things. 1. In giving, 2. In forgiving.*

Vſc. 4.

*Omnis actio  
Christi est no-  
stra instruclio.*

*A& of Mercie  
wefolde.*

First, in Giving, that is compassionately and pittingly, administering to the necessity of our brethren, taught vnto vs in the Communion of Saints: As citizens of one Corporation, branches

ches of one Vine, members of one body, all vnder one Head, the body of C h r i s t. Colos. 2. 17. so to sympathise in affections, as to have a sensible feeling of our mutuall wants, like Peters new converts, Act. 2. 44. which is not Anabaptisticall, denying all propriety of Goods or Lands to any Man, nor all to be *meum, tuum, Common*, but as a Christian tendering one anothers good, and a supportation of their wants, as Act. 11. 28. when Agabus signified by the spirit, that their should be Dearth throughout the World, the Disciples every man according to his ability, determined to send relief to the brethren which dwelt in Iudea. Heb. 13. 3. Remember them which are in prison, as bound with them, and them that suffer adversity as your selves being in the body, for if one member suffer, all the members suffer with it. 1. Cor. 12. 26. And a Righteous man even pitthy inferiour creatures, hee regardeth the life of his Beast. Prov. 12. 10. Like Xenocrates, an Heathen Philosopher, whose pitiful heart succoured in his bosome, the poore Sparrow, eagerly pursued of her Enemie the Hawke.

Be then exhorted to this duty, there are great numbers of poore Lazaruses which lye at thy Gates, bearing the image of C h r i s t in their naked bodies, give vnto them not sparingly, that thou mayest reap liberally, for thy harvest must answer thy Seede-time, an Almoner is like an Archer, which aimeth at the marke in the middest of the white, the White he seeth, the Marke

*Ælian. lib. 13.  
de varia hist.*

*simile.*

Marke he seeth not; the marke he cannot hit  
which he seeth not, vnlesse he hit the white  
which he seeth, so we cannot hit God the marke  
which we ay me at, vnlesse we hit the white  
which is Man. 1. *John* 4. 20. If wee love not  
our Brother whom wee have seene, how can  
wee love God, whom wee have not seene, those  
that abound with Gods blessings, must be like  
the full end of an houre-glasse- emptying them-  
selves into the needy? *Gregory Nazianzen* re-  
gestring the life of great *Basil*, commends a *Ze-  
nodochium*, or house of Harbour, which he built  
for strangers above the *Egyptian Pyramides*, the  
famous Sepulcher of *Mansolus*, or the famous  
Collosius of *Rhodes*, or any other wonder in the  
world; so thy mercy shewed to the poore, shall  
make thy name like an odoriferous perfume made  
by the art of the Apothecarie, smell after thee to  
blesse thine increase in all things, the plow-man  
shall touch the Mower, and the treader of grapes  
him that soweth seede, *Amos* 9. 13. Thy moun-  
taines shall drop sweete wine, and all thy hills  
shall melt, cast then thy bread upon the waters.  
*Eccles.* 11. 1. And when thou makest a Feast call  
in the lame and the blind, *Luke* 14. 13. and like  
*Elisha*, powre thy oyle into empie, not full ves-  
se's. 2. *King* 4. 4. The seede of almes growes  
better, thrives and multiplies more abundant-  
ly in a poore then fat Earth, let the feeble hearts  
of the Saints be comforted by thee, *Philemon* 7.

The second, is shewed in forgiving, the pre-  
cept of which is laid downe *Eph.* 4. 32. For-

*Greg. Nazian-  
zen monodia  
in Basili. mag.*

*Ecce misericor-  
diam altiuam,  
presta mibi  
passiuam.*

*Semen Eleemo-  
syne magis  
multiplicatur  
in sterili, quam  
pinguiterra*

*stella sup. luc,*

ches of one Vine, members of one body, all vnder one Head, the body of C H R I S T. Colos. 2. 17. so to sympathise in affections, as to have a sensible feeling of our mutuall wants, like Peters new converts, Act. 2. 44. which is not Anabaptisticall, denying all propriety of Goods or Lands to any Man, nor all to be *meum, tuum*, Common, but as a Christian tendering one anothers good, and a suportation of their wants, as Act. 11. 28. when Agabus signified by the spirit, that their should be Dearth throughout the World, the Disciples every man according to his ability, determined to send relieve to the brethren which dwelt in Iudea. Heb. 13. 3. Remember them which are in prison, as bound with them, and them that suffer adversity as your selves being in the body, for if one member suffer, all the members suffer with it. 1. Cor. 12. 26. And a Righteous man even pittyeth inferiour creatures, hee regardeth the life of his Beast. Prov. 12. 10. Like Xenocrates, an Heathen Philosopher, whose pittyfull heart succoured in his bosome, the poore Sparrow, eagerly pursued of her Enemie the Hawke.

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The second, is shewed in for giving, the pcept of which is laid downe *Epb.* 4. 32. For

T 2

*Greg. Nazianzen monodia in Basil. mag.*

*Ecce misericordiam altiuam, praesta mihi passiuam.*

*Semen Eleomoynae magis multiplicatur in sterili, quam pinguis terra*

*Stella sup. luc.*

give one another as God for C H R I S T S sake for-gave you; when our Saviour C H R I S T had laid it downe in that methodicall Prayer commended and commanded to his Church, Mat. 6. 12. And that vnder paine of excommunication from God retaliating vpon vs the same measure we offer to others, knowing our backward per-versnesse in performing those duties of love, especially this, of forgiuing, he begins a fresh Sermon, Verse 14. Drawne from the law of equity, by which we shalbe measured, *If you will not forgive men their trespasses, no more will your heavenly Father forgive you your trespasses.* In the parable of the vnmercifull servant Mat. 18. 34. How sharply doth our Saviour reprehend him? *O thou wicked servant, I forgave thee all that debt because thou desiredst mee, shouldest not thou also have had compassion on thy fellow, as I had pitty on thee;* and his Lord was wroth and delivered him to the tormentors, &c. Pro. 19. 11. It is the glory of a man to passe by offences. Yet not in a foolish pitty, as Ahab with Benhadad. 1. King. 21. letting him escape whom the Lord had commanded to be staine; or to take away the sword from the secular Magistrate, the Kings owne Sonne borne of his Grace and soveraignety; for he is appointed to punish offenders, whose ordinance is from God. Rom. 13. 4. of such, Deut. 19. 13. Their eyes must not spare the offenders, whose escampements by their negligence shalbe required at their hands, but of revenge for private wrongs to take the sword of Justice into our owne hands how dare we when God hath threat-

In the law as  
well Peaces of-  
ferings as meato-  
offerings.

threatned (by the mouth of truth it selfe) that their shalbe iudgement without mercy, to him that sheweth no mercy, *and he that forgiveth not, must never be forgiven;* how many woes then lye vpon this *Iron age*, wherein we live, how many of those barbarous *Scythians* which seeke no iustice but by bloody cruelty, sword and revenge to right themselves, say not then, I will recompence evill, but waite vpon the Lord and he shall save thee, *Prov. 20. 22.* How many are there whose hearts are as hard as the nether mill-stone, and whose hands are withered like the hand of *Ieroboam*, which they cannot stretch forth to give any thing. If they give, it is for their owne ends and not for the affliction of *Iosoph*, *Amos. 6. 6.* Which with many more, shewes that we are but emptie barrels, sounding, but holding no li-  
quor, our professions like the bird with the *great voyce*, but almost no body, and as we know not how to give, no more doe we how to forgive; our private grudges, heart-burnings, and conti-  
nuall suits ( which makes one cluster of humane Lawe more esteemed, then the whole Vintage of divine Law ) proclaine that our profession is nought but policie, our cases in *Law*, more worth than the cases of Conscience.

Lastly, this doctrine serveth as a Counterplea to a false Challenge, made by the wicked and vngenerate Man, daring in his presumptuous security to challenge those mercies of God, as his owne by free Charter, like the Divels lay claime to the whole World, *Mat. 4. 9.* *All these things*

*Iniurias illatas  
rareture sed  
feraro vindicant, Munster.*

*Ioseph and Da-  
vid both hono-  
table the one  
in pardoning  
his Brethren  
Gen. 50. 21. the  
other his ene-  
mie.*

*2. Sam. 19. 23.*

*Athenaeus in  
diplosoph. li.  
12.*

*112. 29. ver. 8.*

*Rex Bituri-  
gum.*

*Simile.*

*steclz super  
Luc.*

*will I give thee, pretending them all to be his  
owne free Lordship, but Dan. 4.21. It is Iehovah  
the most high God that beareth rule over all the  
Kingdomes of Men, & giveth them vnto whom  
he will. Or like the deepe Lunatike, who dreames  
of Kingdomes, and greatnessse, being poore; or  
like the Foole in *Athens*, who challenged all the  
Ships in the port, and all the riches that came to  
the Citty to he his, when in the meane time hee  
had scarce a rag to cover himselfe withall; or like  
*Isaiabs* Dreamer, dreaming of eating & drinking,  
but waking, his soule is emptie, hungry and  
thirsty; Or like *Charles* the 7. king of *France*, being  
by our victorious *English* and that warlike *Ed-  
ward* named the *Blache-prince*, almost expelled,  
and expulsed his whole Kingdome, was called  
*King of the poore Bitturgians*, a King without a  
Kingdome. So doe the wicked claime an inter-  
est in Gods mercies: *Ch r i s t* indeed is suf-  
ficient for all, but not efficient to all, *Ioh. 1.12.*  
To as many as received him he gave power to be  
called *the sonnes of God*. He came to all; but all  
receives him not; *The mercies of God Psal. 120.*  
*Are from everlasting to everlasting. Great are thy  
tender mercies, Psal 119. 156*, but *it is upon them  
that feare him. Mat. 4. 2.* Vpon such the Sunne  
of Righteousnesse shall shine with healings in his  
wings, as the Sunne is cheerfully pleasant to  
eyes that be found, so it is troublesome to the  
sore; so is *Ch r i s t I e s v s* in his rising:  
and even as a halfe blind man passing over a nar-  
row bridge vsing spectacles, which make the  
bridge*

bridge seeme broader then it is, the blind man being thus deceived falls headlong into the wa-  
ter; So by the spectacles of corrupt naturall rea-  
son and presumption which the wicked man  
lookes through, the mercy of God which is the  
bridge is made too broad & his iustice shrunk too  
narrow, leaning vpon the one & forgetting the o-  
ther till he tumble downe into the brimstone  
Gulfe of perdition, so that thou must know, saith  
*Stella, that as he is mercifull so is he iust, and of most*  
*exact integrity. Zeph. 3. 5.* The iust Lord is in  
the middest of his Temple, he will doe no ini-  
quity, every morning doth he bring his iudge-  
ment to light; Therefore doth he punish most  
heavily in regard of the weight and greatnesse of  
sinne, most justly because of the holinesse of his  
Law, and most certainly because of his integri-  
ty & truth: In this regard *Nehemiah Chap. 9.33.*  
acknowledgeth, *Thou O Lord art iust in all that*  
*is come vpon vs;* for thou hast dealt truely, but  
we have done wickedly; Mercy and justice walk-  
ing in a iust Paralell with God, humble thyheart  
than and examine thy selfe, if thou lye with Mo-  
ab corrupted vpon the lees and dregs of Swear-  
ing, Lying, Stealing, &c. Thy claime to Gods  
mercies is nougnt, thou art in the gall of bitter-  
nesse, having neither part nor portion in this bu-  
sinesse *Act. 8. 21. Be ye not deceived. 1. Cor. 6.*  
*9. The unrighteous shall not inherit the Kingdome of*  
*God.* No vncleane thing is written in the Booke  
of the Lambe. *Reu. 21. 27.* Be thou then obe-  
dient to the Heavenly vocation, and the mer-  
cie

*Sciis oportet  
quod quae ad-  
modum miseri-  
coris est in iusti-  
us et rectus.*

*Gravissime.  
Iustissime.  
Certissime.*

*Misericordia et  
iusticia pari-  
gradum in deo  
currunt.*

The second  
motive,

The severall  
acceptions of  
the word truth.

cie of God shall imbrace thee on every side.

The second motive, inioyning us to the duty of *praise*, is drawne from the truth of the Lord, that is, the stedfast mutability, and the vncchangeable constancie of his promises, the most certaine and continuall testimonies of his Grace in sending C H R I S T, and in him performing all those Covenants betwixt him and his people.

Sometime truth is taken as opposed to all the outward Leviticall ceremonies, onely shaddowing the *Messiah* to come. *Ioh. 4. 23.* The time shall come when the true worshippers shall worship the Father in spirit and truth; sometime for sincerity in our conversation, *Ioh. 3. 21.* hee that doth truth commeth to the light, an Israelite in whom is no guile. *Ioh. 1. 47.* Sometime for the rule of Gods law, *Rom. 2. 8.* Disobeying the truth, and obeying vnrigheteousnesse; and *I. Pet. 1. 22.* Your selves are purified by obeying the truth.

Sometime for the sincere doctrine of the Gospell, *Gal. 2. 5.* that the truth of the Gospell might continue with you.

Sometime for Justice *Prov. 20. 28.* Mercy and truth preserves the King.

Sometime for such a truth as depends not vp on Opinion which may erre, but for that *Metaphysical* truth, which is *affection Entia*, and such I take it to be here, and so in God it cannot faile, so taken, *Rom. 3. 7.* If the verity or truth of God, hath more abounded through my lye, and so vpon the premisses this doctrine builds it selfe.

There

There is nothing more certaine to come to passe in a due and true performance, then the truth of all Gods promises.

Wee neede not stand to prop the truth, of this truth, vpon any weake foundation of mans building, for his truth is himselfe, *Exod. 34. 6.* abundant in goodness and truth. Man may be said to be true, mercifull, just, but God is truth mercie and justice it selfe in the abstract; so the Prophet here brings his truth in the second place as the sure performer of his mercifull kindnesse, whatsoever, saith *Calvyn*, He doth promise by his mercy, he doth faithfully performe, because his mercy and truth are vndissolubly knit together, they goe hand in hand, and cannot be separated; and as he cannot lye nor deny himselfe, *Tit. 1. 2.* No more can his truth faile, *Num. 23. 19.* God is not as man, that he shoulde lye, or the sonne of man to repent, his truth is confirmed, strengthened, veryfied, and so corroborated toward us (for so the word translated *great*, in the Originall signifieth) that if we would we cannot put it from us, but it will overcome us to acknowledge it, if the Lord speake it even to the miraculous continuing of the Meale in the barrell, and the Oyle in the Cruse, *1. King. 17. 14.* Even in the preservation and maintenance of the Patriarch *Jacob*, *Gen. 32. 10.* I am not worthy the least of thy mercies, and of all the truth which thou hast shewed vnto thy servant, heere is *finem non habitura fides*, his truth is even decked and clothed with constancy and firmnesse,

Doctrine.

Reaf. 1.

*Lib 3. Instit.  
cap. 4. quunque  
misericorditer  
pollicetur &c.*

*significat,  
aucta, confir-  
mata corrobo-  
ta, verificata.*

*Hessus super  
Psal. 8. 7.*

Ovid Epist.

we cannot obiect against him as the Poet against  
Iasay, and in him against vnstable Man.

*Mobilis Aesonide vernaque incertior aura,  
Cur tua polliciti pondere verba earent?*

*Inconstant sonne of Aeson, fickle wight  
and more unconstant then the wind in spring,  
How is it that thy words are growne so light,  
to want that weight should be in promising.*

Κανύδες λόγιος  
επινοοεσσας.

*Deus fecit cbi-  
rographum,  
piomisfforum  
non debendo  
sed promitten-  
do in verbis  
dum sedet. Luc.  
fer. 31.*

*Magna non pro-  
mittenda sed  
facienda humi-  
nibus. fer. de  
prud.*

He deserves not with *Antigonus*, to be called  
*soso*, who promised much and performed  
little, neither with *Thaeginus*, to be called *smoake*  
who promised much being very poore, neither  
with *Hermodorus* will he sell his words, he doth  
not, will not, cannot, equivocate with man in  
the truth of his promises as he that promised *cen-  
thum oves*, and performed *centum ova*, he hath gi-  
ven us an hand-writing and obligation of promi-  
ses, made himselfe our debtor, not by owing, but  
promising, sayth the great Bishop of little *Hippo*  
the heavenly *Augustine*, that we cannot say vnto  
him, give that thou oweſt, but we must pray vnto  
him, for what he promiseth; his promises are  
not like the golden shewes, nor showers of the  
World, who like Sathan, *Mat. 4.9.* promise what  
they cannot perform, inverting the words of the  
wife *Phocion*, who would have great matters per-  
formed not promised, as *Stobaeus* witnesseth, but  
they promise golden mountaines, the opulency  
of *Lidian Cræsus*, which in performance prove  
but

but moale-hills. Among the sonnes of the earth, some indeed performe that which afterward they repent, as *Joshua* did to the *Gibeonites*, *Ios. 9. 23.* some promise what they can doe but meane it not, as *Jacobs* sonnes to the *Sichemites*, *Gen. 34. 26.* Some promise willingly but give unwillingly, as *Herod* to *John Baptist's* head to *Herodias*, *Mar. 6. 16.* Some promise but after deny it, as *Laban* dealt with *Jacob*, *Gen. 29. 23.* as is complained *Cap. 31. 41.* *Thou hast changed my wages tenne times*, but the promises of God are to the faithfull in hope, without hope, above hope, and against hope, the father of the faithfull proved all this to be true, *Rom. 4. 18.* Who against hope believed in hope, that he might be the Father of many Nations, the ground of whose Faith, was the promise according to that which was spoken, so shall thy seede bee, *Gen. 15. 5.*

This was accompted vnto *Abraham* for righteousness, saith *Ambrose*, because he believed and required no reason, so the truth of the Lord endureth for ever.

Because he hath made his truth as strong as the brazen pillars of eternitie, to encourage his servants wholly to relye vpon him, expecting the performance of his promises, he made them before the foundation of the World, inact them in the great Parliament of Heaven before all time, *Ephe. 1. 5.* they were and are, firme, stable, great and precious, to make us partakers of the divine nature, 2. *Pet. 1. 4.* performed in time when the time of promise came, which God had sworne

*In spe, extra  
spem, supra  
spem contra  
spem.*

*Lib. 3. de A-  
braham cap. 3.*

*Reas. 2.*

2. Things required in faithfulness both in God  
 1. Abilitie, Rom. 4. 21.  
 1. Thes. 5. 24.  
 1. Willingnesse, Deu 32.  
 Isa. 49. 7. 8.  
 Heb. 10.  
 Heb. 12.  
 2 Tim. 2. 13.  
 1. Pet. 5. 7.  
 1. Ioh. 3. 1.  
 Isa. 45. 15.

to *Abraham*, given a word of promise. Rom. 9. 7 in *Isaac* shall thy seede be blessed, purposed salvation for us before the world began, 2. Tim. 1. 9. Purchased inheritance of promise, Heb. 6. 12. be not sloathfull, but followers of them, which through Faith and patience inherit the promises adopted, as children of promise, Gal. 4. 28. Now we brethren as *Isaac*, are the children of promise, drawne Covenants of promise, Ephes. 2. 12. The spirit of truth the Scrivener of them. Ephes. 1. 13. And sealed with the spirit of promise, having set not onely his hand, but the signer of his right hand, the character & engraven image of his own person, *Amen*. The truth of the father, 2. Cor. 10. 10. All the promises of God are yea, & *Amen* in *Christ*, which is the truth it selfe. Rev. 3. 14. These things, saith the *Amen* the true and faithfull witness, the new covenant drawne, Jer. 31. 31. And the counterpane thereof. Heb. 8. 8. Are of more force and vertue then all the bills, bonds, and obligations be they never so curiously and cunningly framed in the winding *Mæander* of a *Ploydons* braine, Heaven and Earth shall passe ere one jot, or tittle of these can perish; nay if there were neither booke, record, inke or paper in the world, they are written more surely then with a pen of Iron, engraven more firmly then with the point of a Diamond by the spirit of Gods grace, and adoption in the heart of every beleever; and further, we have not onely his bond and counterpane thereof, but for our better assurance wee have his oath, Gen. 22. 16. *I have* sworne

sworne by my selfe, as much as if he had said, let me be no more God, if these things be not performed, thus *Isa. 45. 23.* sometime for this purpose, he sweareth by his Soule, *Jer. 51. 14.* *Amos 6. 8.* by his Name, *Jer. 44. 26.* by his Holines, *Amos 4. 2.* by his right hand, *Isa 62. 8.* so to sweare by himselfe his Name, Holinesse, &c. are all one (contrary to *Philo* the Jewe, who would have God to sweare by himselfe, and man by his attributes) thus God for our assurance deales with us like a debtor, who for the certainty of payment pawns his Faith, Truth, Soule, and sometime his God, and this promise was so Sacred even in the light of *Nature*, that *Adeslaus* King of the *Lace-demonians*, thanked *Tisiphernes* for breaking his promised truce, because by this breach he had incurred the anger of the Gods; if thus inviolable in Man, how much more in God, who will not falsifie his truth, nor alter the thing that is gone out of his mouth, *Psal. 89. 33.* and whose truth of promise is so confirmed in his *CHRIST, Rom. 15. 8.* It was the worthy resolution of the Prophets long before the actuall incarnation of *CHRIST*, and the reall performance of that great mysterie, *1 Tim. 3. 16.* that he would performe his truth to *Jacob, Mic. 7. 20* that he is the Lord *Iehova* and changeth not, *Mal. 3. 6.* and that he is faythfull, *2 Tim. 2. 13*, so that his truth endureth for ever.

And that we may be the more assured of this truth for our third Reason, let us looke a little into the all-sufficiency of his power, and launch

*Lib. 2. de Alio-  
genis legijs.*

*Que promissio  
non fruata De-  
os fibi bofies  
reddidisse.  
Plutarck.*

*Reason 3*

Psal. 135.6  
Rom. 9.19  
Prov. 21.30

*Apofte ad esse  
non valer, con-  
sequentia in  
Deo.*

*Object.*

## Hallelu-jah.

our selves into the mayne Ocean of his omnipotencie, *David* tels us, *Psal. 115.3.*, hee hath done whatsover pleased him, he hath potentiall power, by which he is able to doe more then he will. As of stones to rayse up children to *Abraham*, *Math. 3.9.* to send 12 legions of *Angels* to rescue our Saviour *CHRIST* from the *Crosse*, *Math. 26.53.* to built a thousand worlds, &c. But his will is the limmit of his power, In his actuall power by which he mightily works in the daily preservation and gubernation of his creatures, he works not with weariness, irkesomenesse or tediousnesse, but without all impediment, not as Man in the sweate of his face, but in the whole *Hexameron* and worke of *Creation*, he onely spake the Word and they were made successively in order, by his word onely he causeth the thunder, which is his glorious voyce, the Hindes to calve, and the whole course of nature to be continued in her severall species without controlment, so that whether wee respect his principall promise in sending *CHRIST*, the desire of all nations, or his inferiour lessē principall, all are surely sealed duely to be performed unto us, and the truth of the Lord endureth for ever.

But it may be obiected against the faithfulness of Gods truth, *Gen. 12.7.*, hee promiseth to give *Abraham* the land of *Canaan*, but he inherited it not as the protomartyr witnesseth, *Act 7.4.* God brought him in but gave him no inheritance in it, / no not the breadth of one foote.

*Resp.*

*Resp.* Though *Abraham* did not personally possess it, yet he may be said to inherite it two wayes. First, mystically as it was not onely a fertile fruitfull and country in *Asia*, (as *Scicilia* to *Italie*) but likewise it did Typically shadowe the Kingdome of Heaven, the celestiall *Canaan*, the Church Tryumphant, and this did *Abraham* inherite in his owne person, called his owne boosome, *Luke* 16. 23. into which all the faithfull are gathered as into a sure haven, out of the rasing stormes of the glassie *Sea*, the brickle world, *Rev.* 4. 6. So that God in the performance of his promises, though he give not the same thing, yet hee gives something equibalent, as to *Iosia*, 2 *Kings* 22. 10. Though he gaue him not long life, the promised portion to obedient children *Exo.* 20. 12. yet he gave him a more excellent thing, taking him from the evill which presentlie upon his death fell heavily vpon his people, and giv-  
ing him a better life in Heaven.

Secondly, he may be said to inherit it, though not in his owne person, or his immediate seede, yet in his posterity, 430 yeares after the promise was made, as the Apostle proveth, *Gal.* 3. 17. so though not to the same parties, yet to their successors the truth of God is surely performed, the godly mans patience is expected, for *Hab.* 2. 3. the vision is for an appoynted time though it tarry, waite for it, which shall surely come and not stay, thus *Psal.* 97. 11. *Light is sowne for the righteous, not in the harvest, but in the seede time, thy harvest is but in hope, as the husband-*  
man

*sinus dicuntur  
locam aris a  
procelis &  
turbinis vento-  
rum Liberima  
Stella. super  
Luc. 16.*

man casteth his seede into the ground, and is content to stlay the time of the reaping, so must wee waite for the promises. And though yet hee hath not gathered the dispierced of *Jacob* his ancient people, yet the time shall come when the *Shalamites* shall returne and the spirit of grace shall be powred upon the Inhabitants of *Ierusalem*, *Zach.* 12.10. **C**hrist himselfe the coyne or corner stonye, and to joyn together those two great seeds, the *Jewes* and *Gentiles*, as by a corner two wals, (which otherwise were broken a sunder) are joynaed and made one and the building perfected, *Ephes.* 2,20. and thus of the truth of all his promises revealed to his Church from time to time, sealed by the infallible witnessesse of the Spirit of truth, even to *Peters* vision, *Act*s 10.19 are and shall surely be performed: so the Doctrine is confirmed against all *Atheists* that doubt of any of the particuleres and say, 2 *Pet.* 3.5. *Where is the promise of his coming?* and against all those by whom the way of truth is blasphemed and evill spoken of, let God be true, and every Man a lyer, *Rom.* 3.4.

To teach us to make the truth of God in his promises, the ground worke of our comfort, stedfastly steling our faith and full assurance thereon, devote *Barnard* in the consideration of this truth was even ravished in an holy extasie, saying. *O the wonderfull love of God, in our adoption, the trueth of his promises and his power in their performance, we must beleeve with Abrahams, (believing above hope) though in mans reason they seemed*

A Corner is an inclination or bowing of 2 lines, the one to the other and the one touching the other, not being directly ioyned together.

*Euclid.* lib. 1.

Element.

*Mat.* 21.42.

*Psal.* 118.22

1 *Pet.* 2.7

*Vse.* 1.

*Charitas adop-*  
*tionis veritas*  
*promissionis, po-*  
*testis redditio-*  
*nis.*

seemed to be frustrate, as those millions of Nations to issue out of halfe sacrificed *Isaac*, and with faithfull *Paul*, who in his dangerous voyage to *Rome* (a great tempest arising, neither Sunne nor Starres appearing for many dayes, and being hopelesse of all safety) *Actis 27.20.* saw by the vision of his faith, and comforts the Marriners, that there should be no losse of any mans life, but onely of the Ship, and with *David, Psal. 77.2* *in the day of my trouble I sought the Lord, &c.* when his Soule was full of anguish, refusing comfort, ready to enter the Port of blacke dispaire, *verse 7. Will the Lord cast off for ever, and will hee be favourable no more, hath hee forgotten to be gracious, &c.* yet hee checks himselfe, *Verse 9. This is mine infirmity and weaknesse.* So must we in the middest of our fiery tryals, when the old Serpent, layes the strongest siege at the Castle of our faith, seeking by the rossing Cannons and murdering Bassaliscoes of disidence and distrust, to weaken our hope in the truth of Gods promises. And to shake our faith (the anchor of our Soule, onely able to stay it in the swelling surges, and boisterous waves of all temptations and crosses) *Heb. 6.19.* But let thy faith, which is the ground of things hoped for, & the subisting of things which are not seene *Heb. 11.1.* grounded upon the truth of God, which purposed, framed, confirmed and inacted, thy happiness in the starrie coast of Heaven before the foundation of the world, counter-guard thy heart against all the deepnesse, strength, power

and policy of Sathan, build thy selfe upon the rocke, *Mat. 7.24.* Which is CHRIST, *1 Cor. 3.11.* and *Wee are stones buile upon him, 1 Pet. 2.5.* say of this truth as Gamaliel in such a case, *Act 5.39.* *This is of God,* it cannot be destroyed or frustra-  
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wee holinessse, hee glory, wee duty, hee heaven,  
wee obedience, hee to be a father, wee to be-  
come children, hee is tyed to us by oath, and we  
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obsequience, and the perverse carriage of our  
lives, wee may with our tongues say with *Saul,*

te

to Samuell, 1. Sam. 15. 13. *Blessed bee thou of the Lord: I haue fulfilled the Commandement of the Lord*, but it might justly bee retorted against vs, and sheathed in the inmost closset of our consciences in Samuels reply? *What meaneth then the bleating of the Sheepe in mine eare? and the lowing of oxen which I haere?* Thus might it be replied to our pretended holinesse and obedience, what meane those troupes of Blasphemers, Atheists, Drunkards, Lyers, &c. which like the frogs of Egypt, cover the whole land, and yet presumptuously daring, claime the promises of God, and scarce bearing the outward face of Christians, yet are impudently bold with the gaine-saying Lewes, to cleere themselves, and say, *Mal. 3. 8. Wherin have wee trespassed?* When in the meane time our consciences testify, that wee have wearyed the Almighty, presled and oppressed him as a Cart with sheaves, *Amos. 2. 13.* with our enormous transgressions, and rebellions committed with an high hand; *Num. 15. 13.* seated in the chayre of the scornefull, Masked with brasen-faced impudencie that we blush not, *Jer. 8. 12* with a blockish berummednesse, a calumne and brawny dulnesse of heart, that we cannot enter into the chambers of our heart in the consideration of our wayes, not once crying in the remorse of soule, *Alas, what haue I done!* *Jer. 8. 6* the very tryall of our countenances testifying against us, *Esay 3. 9.* that wee can ly no sure tie to the Covenant and promise of Mercy, because wee wilfully tread under foote the vowe of obedi-

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ence, but even that God ia the rigour of his justice, *1 Sam. 3.11.* should make our two eares to tingle, and our bellies to tremble, *Hab. 3.16.* and not to be mercifull to such an one, *Deut. 29. 19.* that addeth drunkenesse to thirst, blood to touch blood, *Hos. 4.3.* heaping one sinne upon another; as one wave of the Sea followeth in the necke of another, where is now the correspondence of this obedience, when thou hast delt thus falsely in Gods covenant. *Psal. 44.67.* When thine eares and thine heart are uncircumcised, thy necke not used to the yooke, thy rebellions growne so sinewie and strong, that they cannot bowe, and the promises of mercy for all this being made the Argument of thy security, like the Sycamoore, the more wet it receives, the dryer it is, so thou, the more mercy the lesse obedience, what part of Gods truth canst thou clayme, but that of his justice, even to be brayed and brayned with the foole in the morter of his wrath, thought thou be in no dammage like other men, but flo wrish like a greene bay tree, as *David*, and that thy breasts be full of milke, and the collops of prosperity appeare in thy flancke as *Iob*, and though thou lye upon beds of Ivorie, and stretch thy selfe upon thy couches, eating Lambes out of the flocke, and the calves out of the middest of the stall, chaunting to the sound of the viall, and inventing to thy selfe instruments of Musick, like *David*, as *Amos* sayth, *chap 6.4.* Yet it shall not goe well with the wicked, hec that sowes iniquity must reap affliction,

affliction. *Prov. 11.* and he that soweth righteousness shall reap a sure reward; it is thy goodness not greatness, thy obsequious obedience onely holds plea in this case, though thou post thy wickednesse upon the wings of the silent night, and hide thy sinnes in the secret cavernes and subteraneous cloysters and valts of the earth, yet the Lord will search *Jerusalem* with a lantherne, *The eyes of the Lord are upon thee, Hab. 2.20.* and his eye lids consider thy wayes, *Psal. 11.4.* though he now winke and seeme to sleepe, considering with his eye lids, the crookednesse of thy wayes taking leisure and respite ere hee bring them to light, yet he goes with thee all this while (as hee did with the old world 120 yeares, and a long time with *Sodome* and *Gomorrha*) as a publicke notary, marking thy courses, till thou run thy selfe to perdition, then opening his eyes which seemed shut, seazing upon thee with this dierfull redargution, *Psal. 50. 21.* *These things hast thou done,* I held my tongue, thou thoughtest wickedly, hat I was even such a one as thy selfe, but I will reproove thee, and set before thee, the things w<sup>ch</sup> thou hast done; all the time of Gods patience, wicked man dreames of nothing but peace, making God the approoving Patron of his villanies, and if hee were not acknowledged, *Heb. 11.6.* *To be a rewarder,* both of the righteous and of the wicked, rendering to the one honour, glory and immortall life, and to the other indignation, wrath, tribulation and anguish, *Rom. 2. 7.* hee might justly be reputed

*Qui mali sunt  
babent mala,  
qui boni bona,  
Plaut. in Pseudol. in prolog.  
Bonis, bene, ma-  
lis, male. Pla-  
to.*

*Aperiunt & o-  
pertio oculo-  
rum in deo. Aug  
in Psal. 11*

*Scelerum pa-  
tronus & ap-  
probator, Mol-  
ler super Psal.*

*Si deum impunis-  
tos dimitteret-  
malos familiis  
injūs forū in-  
veniretur. Mat-  
tho sup. Psal. 50*

*Aug. lib. confes-  
sion.*

as the wicked themselves, but it is as possible to change and alter the nature and essence of God, as for the obstinate unjust person to escape the instruments of death prepared for him, *Psal. 7. 12. Even the iust shall rejoyce when he seeth the ven-  
gance, Psal. 58.* in the performance of this truth. Consider then, what danger it is to weare the livery of disobedience, to treade upon the egges of a Cockatrice, to hatch their poysitous egges which who so eateth, dyeth, and that which is crushed, breaketh into a viper, to weave the Spiders webbe, *Isa. 59. 5.* to have any thing to doe with the unfruitfull workes of darkenesse, but to inherite shame and confusion. Be ye then like the kine of *Beth-sheemosh*, drawing the Arke, *I Sam. 6. 12.* though their calves lowed to them and they to their calves, yet being yoaked to the Arke they could not turne backe; so resolve with thy selfe, that though thy calves, thy brutish af-  
fections cry after thee, and thy dearelling sinnes like so many swarmes of Bees, troupes of be-  
loved friends, or dearest children, (as *Augustine* confesseth of himselfe upon his conversion from a dissolute *Manichey*) incompaſſe thee on every  
ſide for reentertainement, yet being tyed to the Arke by thy covenant of obedience, refuse, renounce, ſhake them off, and caſt them away as *Ephraim* his Idols. If thou wilt needs follow thine imaginations which are evill, *Gen. 6. 5.* and ſuffer thy ſelfe to lye ſottilly chayned in the inchaunted Castle and fooles Paradise of finne, Pitching thy tents in the *Bethaven* and house of  
vanity

vanity, drowned in the soporiferous Nepenthick dregs of the cyrce and bewitching corruption of thine owne heart, silencing the thoughts, and vailing the eyes both of sinne and punishment, the very visions of thy head will one day make the affraid, *Dan. 4. 2* an evill conscience will be unto thee as *Iobs* messenger, *Iob 1. 19.* a disastrous *nuncio* to torment thee, *Prov. 28. 1.* cause thee to flye when no man pursueth thee, smite thee with astonishment of heart, *Deu. 28. 28. Lev 26. 17* give thee the oyle of sadness in stead of gladnesse, cause thee to say of laughter thou art madde, when the best of thy comforts is but from the teeth forward, with *Nero* thou mayest change thy chamber, but not thy chamber fellowe, for the eyes which sinne hath shut, punishment doth open, the whole world of the damned sufficiently testifying, as we see in *Bal tazar, Dan. 5.* in the time of Gods silence, what a jolly fellow he was, God gave him a Kingdome, Majestie and honour, all Nations tremble before him, he put downe and exalted whom he would, securely carrowing with hi Queens and his Concubines, his Princes, and proceres, in the sacred bowls of the Temple, praysing the Gods of golde and silver, but the God in whose hands his breath was, he regirded not, his counsels and hefts he obeyed not, tell me now when his countenance chngeth, and his knees knocke one against another, what an unquiet house is here when his Judge is but wring against him with a little finger, thus it is with wicked men in

*Rijus Sardoni-  
cus adag.*

*Occulos quos  
culpa clausit,  
pena aperget.*  
Aug.

Simile.

in the time of their disobedience and Gods patience, as cold congealeth together things of quite contrary natures, as wood, stones, Iron, &c. till the fire come to dissolve them, so the soule of man hath frozen together sinnes of all sorts, and because man is Sathanically blinded, God hath appoynted the fire of his judgement to dissolve them, letting them see what a horrid confusion, they have brought upon their owne heads, and what a confuled *Babel* and disordered heape of enormities, they have piled and compiled together, against the day of wrath, the just Judge of the world is not like *Phillip* of *Macedon*, who heard the poore womans cause while he slept, and so gave sentence against her, but true and just in all his sayings, whether they be Menaces or Mercies, even the word which I have spoken unto you shall judge you at the last day, *John* 12.48. *Eodem constancia & firmitate elogio, ornabitur clementia & veritas*, The mercy and trueth of God are commended in the same title of constancy and stabilitie, both grounded upon himselfe; if hee be thy Master, then where is thy dutifull feare, and if thy father, then where is thy filiall obedience, *Mal.* 1.6. If thou expect his promises looke to thine owne vowe, squaring thy obedience by the rule of his law, which must be thy compasse, *Cynosure*, and loadstarre to guide thee, to the inheritance w<sup>ch</sup> is sealed by his promises in Heaven, to be the happy portion & guerdon of all obedience, respected more than sacrifice. *1 Sam.* 15,22. *Eccles.* 4.17. *Hos.* 6.6. *Jer.* 7.22. This

Plus arch in A-  
popbtheg.Calvin super  
Psal. 117

This unmeasurable truth of God teacheth us, as dutifull children in this matter to imitate the father of truth in our awfull and lawfull oathes, our promises and simple assverations, let truth be the character and image of the inward affection of our hearts, and our tongues the true ambassadors of our Soules, the mouth and the minde are coupled together in an holy Marriage, *Math. 12. 34.* Out of the abundance of the heart the mouth speaketh; and doth a fountaine send forth at one conduit, bitter water and sweete water, *Iam. 3. 11.* so when the tongue speaketh that *wh* the heart never thought, it is conceived in Adultery, and he that bringeth forth such bastards, offendeth not onely the rule of charity, but infringes the inviolable bond of chastity, makes a dangerous breach in that morall verity, which is incomparably more beautifull among Christians, than the farre-admired *Helena*, was accompted among the *Grecians*, for she crownes all those that dye her Martyrs: The King is strong, women is strong, wine is strong, but the truth is above all, it liveth and conquereth for evermore, *1 Esd. 4.38.*

Fidelity in keeping promises, is a fruit of the Spirit, and called Faith, *Gal. 5.22.* a property of him that is qualified, to dwell in Gods Tabernacle, and rest upon his holy Mountaine, *Psal. 15.4.* It is Gods owne precept, *Ephes. 4.15.* *Put away lying and speake truth every man to his neighbour*, it is our armour of prooife, able to abide the fiery tryall, to make truth our proposition,

Y honesty

*Sermonis viva  
latentis effectio  
effigies. Calv.*

*In: comparabili-  
ter, pulchrior  
est veritas  
Christianorum,  
quam Helena  
Gracorum.  
Martyres qui  
pro ea viriliter  
ad mortem pug-  
nauerunt, coro-  
navit. Aug.*

honesty our assumption, and conscience our conclusion. In this, wee are like to God himselfe, whose wayes are mercy and truth, hee whose soule is fraught with this, may safely with undaunted boldnesse, launch foorth into the depth of his enemis, set saile and direct his course to the haven of Heaven, to the father, the God of truth, *Psal. 30.* To the Son, which is truth it selfe, *John 14.6.* and to the Spirit, which is the spirit of truth, *1 John 5.6.*

What shall wee say then of these spurious brats of Sathan, which beare his image and super-scription, in their lying, dissembling, false swearing, undermining, ledgier-dumaine, &c. which have the deepenesse of craft in the center of their hearts, whose sinne of lying goes not along like the Raile, but like the Partridge in covies, coupled and yoaked with the Theefe, as his fittest copesmate. *Zach. 5.4.* Let our Saviour CHRIST bee the Herald, to derive theyr base pedigree, and lyneall discent, *John 8.44.* *You are of your father the Devill, he was a lyer from the beginning,* so are yee, as like as one apple to another, and how many of these *Cratians, Tit. 1.12.* which are *as Yōsas* alwayes lyers, *Irijabs* and false accusers, *Iere. 37.13.* bearing in his tongue the image of his patron, which is called, an Accuser, *Rev. 12.20.* How many covetous, lying *Gehezies*, which beare the marke of their infamous leprosies to their graves, *2 Kings 5.25.* how many dissembling *Zibas*, *2 Sam. 16.2.* undermining the honest hearted *Mephibosheth*, how many like the false and perjured

*Damibi mēda-  
rē & ego often-  
dam tibisfurem.  
Erasim.*

perjured Elders against the innocent *Susanna*, in whose gray beards, and grave heads should have shined the lustre and splendor of truth and honestie, yet filled with incontinency and perjury. How many of such false witnesses (as were suborned against our Saviour CHRIST, *Math. 26.*) And those perjured wretches, which out of their venomous hearts and mouths, belched out those false accusations, and foule aspersions upon the sincere *Narcissus* sometime Byshop of *Jerusalem*, Al which three were shortly after rewarded with the due desert of perjury; how many of those monsters of men, who in the dayes of that Virag, the mirror of Fame of more than famous memory, have not onely multiplyed, and varia-  
ted, strange and hell-bred plots, and Jesuiticall more than Italianated complots, against her Sacred person, crowne and Kingdome, like those monsters in *Africa*, every day a new conspiracy, but even after her death to cast the venome of their more then malicious spite upon her immaculate Virgin soule, that rests with her God.

*Nicolph. Eccl:  
Hist. lib. 5. cap.  
19.*

*Queene Eliza-  
beth.*

— *Nec mors mihi finiet iras,  
Seavsed in manes manibus arma dabo,*

*It is not death can end my endlesse wrath,  
But Spite shall rake her ashes, Envie saith.*

Hence then thou sublimated malice, among the infernall Spirits, her incorruptible part is gone to God that gave it, how many of those dogged

Doegs, 1 Sam. 22. How many *Ananias* and *Saphyraes*, *Act* 5. with thousands more, which like locusts, cover the surface of the Earth; is not the Starre *Wormewood*, fallen into the glassie Sea of this world, and hath poysoned it, the whole world lyes in wickednesse, 1 John 5. 19. *There is none that doth good, no not one, Psal. 14.3.* *Truth is parted from the Sonnes of Men, Psal. 12. 1.* *Every man is a lyer, Rom. 3. 4.* the abstruse Hypocrite thinkes all simplicity faulty, and truth scarce warrantable.

Learne then beloved from aged *Eleazer*, 2 *Macchab.* 6 24. who going to his death because he would not eate Swines flesh, unlawfull to the jewes profession, was counselled, for the saving of his life to dissemble & faine the eating thereof; but he considering his age, his gray haire, his Godly education, &c. answered, *It becommeth not our age in any wise to dissemble;* So a Christian bearing in his crest, the Armes of Heaven, being a Knight of the conquering order of Saint *Vincent*, and of the red Crosse, must not defraud his brother in any matter; for *God is the avenger of all such things, 1 Thes. 4. 6.* neither dissembling in matters of Religion, which is a capitall lye, nor in civill affaires, as being pernicious; nor in the least kinde, which may be officious; for none of these are justifiable, being layd in the ballance of Gods truth, *Quisquis esse aliquid genus mendacij quod peccatum non sit, putat se ipsum decipit,* Hee that thinkes any the least kinde of lye, to be no sinne, deceives himselfe, for *No lye is of the truth, 1 John*

*Apud Hypocri-  
tarum sensum  
omnis simplici-  
tas in criminis  
est Gregor.*

Three things  
concur in a lye,  
1 Vntruth in y  
matter, 2 A pur-  
pose to deceive,  
3 Taking plea-  
sure in it. *Pet.*  
*Martyr.*

1 John 2.21. for the severall kindes of lying and dissembling, reade at large, *Augustine de mendacio ad consentium.*

Further, that wee may be drawne to love the Truth, let us consider the Judgements of the true God against the enemies of his truth, *Psal. 5.6.* *He will destroy them that speake lies*, him that in the one closet of his heart, sees a dissembling lye; and in the other Cabinet conceives the *Embryo* of truth, *Psal. 55.23.* *Bloody and deceitfull Men shall not live out halfe their dayes.* *Wisd. 1.11.* *The mouth that belyeth, slayeth the Soule.* John makes it a marke of Reprobation, *Revel. 21.* last, *Whose portion is the flying Booke of Judgements.* *Zach. 5.4.* and *Revel. 22.15.* *Lyers are the blacke guests enter-tained in the same ranke with Murtherers, Adultereers, Witches, Dogs and the Divels Machivilians,* which must be without, and have their portion in *utter darknesse.* *Nec artificio mendacio nec sim-plici verbo oportet quenquam decipere, quia quomodo libet mentitur quis occidet animam suam,* We must not deceive eyther by artificiall Lying, or by pretended Simplicity, for by what meanes soever a Man doth lye, hee destroyes his owne soule. *Turpis est omnis fraus etiam in rebus vilibus,* Disimulation in the least things is abominable. See the all-just God, justly punishing *Vladislaus* a Christian King of *Poland* and *Hungarie*, because hee broke a Truce, dissembling with *Amu-rath* the 6. an irreligious *Turke*, with a great overthrow of 30000. at *Berna*; a just revenge for perfidious dissembling : The like may be seene

*Vide Aug. in Enchirid. ad laurent.*

*Vnum sinum cor-dis, habet in quo vider mendacio-um alterum in quo concepit veritatem. au-gust.*

*August. de con-flictu vitiis & virtutis.*

*Ambroise.*

*Knolles in his History of Tur- kie.*

Hist. Tripartit.  
lib. 3. cap. 10.

Terror eum  
subito ex quo-  
dam confiden-  
tia secreta con-  
flicxit, &  
cum formidine  
secura est ver-  
trum effusio.

Vile Niceph.  
do dogmatibus  
Arianorum. lib.  
8 c. 7. Eccles.  
Hist.

See a Booke de  
abstrusioribus  
Iesuitarum stu-  
dys.

Pap. Masson. in  
Paulo, 419.

upon equivocating *Arrius*, who being called to the Councell of *Constantinople*, that there hee might renounce his Heresie, deceives those Fa-  
thers by a paper in his boosome, in which he had written his Heresie, swearing hee beleaved as he had written, meaning ( in a divelish mentall re-  
servation) his hereticall position which hee kept in secret; but see the justice of God following him at the heeles, for presently after by the loose-  
nesse of his Belly in the sodaine terrour of his Conscience, sinne lying now at the doore, hee empties his very bowels into the draught, so ta-  
king his last farewell of the world; a just judge-  
ment upon perfidious Equivocatores and enemies  
of the Truth. And I would to God, that the main-  
tayners of mentall reservation cunningly contriv-  
ing their mixt propositions, partly mentall  
partly vocall, seeking hereby to delude the truth,  
would looke upon and consider these Examples,  
upholding that Monster, which no doubt was  
first bred and brought to light, from the darke  
Cells of the State-undermining *Iesuits* these As-  
fassionates, as they have severall and sundry, ma-  
ny and manifold policies; especially in the El-  
ders and Fathers of that Order, as hath beene dis-  
covered in their subterranious vaults in their se-  
verall Colledges; so have they likewise severall  
Names in every new Christened Countrey, they  
are Christened by a new name, called *Ignatiani*  
in *Spaine*, *Theatini* in *Italy*, *Iesuini Campania*,  
*Scofotti* in *Ferrara*, *Presbyteri*, in *St. Lucia* in *Bo-  
nonia*, *reformati Sacerdotis* in *Mutina*, with many  
more

more. And as in their names so in their natures, ambiguous ; for being asked what a *lesuite* is, they answer: *Every Man*; they have two Soules in one body, as is confessed in their *Catechisme*; besides all these, and their severall projects, in themselves, and their darke Disciples, what tortuous Leviathans are they in their amphibolous, amphibious, enigmatical, ennuications, and mungerill propositions, like so many Colour-changing Camelions, as doubtfull as *Proteus* or *Vertumnus*:

*Quo teneam vulnus mutantem Protea nodo?*

*In what strong Chaine, can any tie,  
this Changelings face to know him by?*

Wee may well say of their Labyrinth-like windings, and crooked Heterogenials, as *Jerome* sometime spake of the darke abstruse riddles of *Iovinian*, *No man can reade these Letters except the Propheteſſe Sybill*, or as *Martiall* in the like case, *None but ſome learned Apollo can unfold these Mysterieſ*, these *Maanders*; or as *Plautus* in the like case, *Has equidem pol credo nisſi Sybilla legerit, interpretari alium poſſi neminem*, which hollow equivocating hath tranſlated vpon them, the ancient infamie of the *Spartanes*, called by *Andromache*, *Kings of Lyers*; and that which *Apuleius* layes vpon the *Scicilians* triple-tongued: these be the *Gibeonites*, the *Iebusites*, the *lesuites*, onely in Hypocrifie, bearing the name of I E S V S,

(though

*Lib. 2. cap 17.  
Lib. 3. cap. 26.*

*-- Centum adde  
catenas effugit  
et tamen hac  
ſceleratum vin-  
cula Proteus.  
Horat.*

*Has literas ne-  
mo peeter Sy-  
billam legat.  
Non leſtore tu-  
is opus eſt ſed  
Apolline ſcrip-  
tis in Pſeudolo.  
Act 1.*

*Siculi trilinges*

Henry, the 4. of  
France, slayne  
by the Jesuites  
plots, &c.

The Object.

Calceata maje-  
stas, incarnata  
divinitas. Ber-  
nard.

(though often shadowed under the wings, and shrowded as poysous Vipers in the bosome of Kings) have shewed themselves, to bee the onely underminers of States and Kingdomes, advancing themselves by perverting the Truth against the God of truth, who will smite them for whited Walls, and painted Sepulchers; but leaving them to themselves, let us which are the children of Light, love the Truth, and when all Lyers and dissemblers shall have their portion with the Father of lies, the Truth which maketh not ashamed shall translate us, and carry us upon his unconquered wings, from these dirty and dusty Cottages of clay into everlasting habitations, to the innumerable company of holy Angels and hie Saints for ever.

Now followes the object of Gods unutterable Mercy and uncontroleable Truth, *Toward vs*; which though *David* seeme to speake in the person of the *Jewish* Church and Nation, the Patriarkes and Fathers of that time, who had already, and did continually taste of his favours, though not so fully as we doe, they having in promise, wee in full performance that great mystery God manifested in the Flesh, the matriculation and incarnation, of our blessed Saviour IESVS CHRSIT; yet no doubt, hee had an eye vnto all succeding Generations both of *Jew* and *Gentile*, which were Gods elect and chosen, and in time to bee brought into his Chambers, *Cant. 1. 4. To be made partakers of his Mercy and Truth*; as when hee stood arraigned, hee stood not in his owne place

place but in ours, making his personall appearance on our behalfe; so in his resurrection, the whole Church arose in him, *Ephes. 2.6.* hee hath raised us up together, and made us sit together, in the heavenly places in **C H R I S T I E S V S**, where we plainly see the Mercies and promises of God, especially this concerning the promised seede, called *The truth of the Father*, were performed to the fathers, before and after the flood, in the worke of redemption and salvation, and now confirmed in the same title unto us, who live after the incarnating of that immortall word from which we gather this truth.

There is but one way of *Salvation* and *Happiness* to the Fathers, and also to us, and that by the same **I E S V S C H R I S T**.

For confirmation of this, we see the unchangeable purpose of almighty God, in gathering his Church, *Hebr. 13.8.* **I E S V S C H R I S T**, yesterday to day, and the same forever, *Rom. 15.8.* Now I say that **I E S V S C H R I S T**, was a Minister of the circumcision, for the truth of God to confirme the promises made unto the Fathers, &c. *Rev. 13.8.* *The Lambe slaine from the beginning of the world*, which though manifested in the latter times, and afternoone of the world, like a Roe or young Hart; comming skipping over the Mountaines of *Betber*, *Cant. 2 vlt.* yet all the holy Men and women from *Adam*, inclusively, were saved by his blood, many of which, as *Noah*, *Isaac*, *Joseph*, &c. were tipes and shadowes of him, the Ceremonies and Leviticall sacrifices, tending to little other

*Christus est ve-  
ritas patris. Ia-  
cob. de valent.  
super locum.*

*Doctrine.*

*Ephes. 2.14  
1 John 2.7  
1 Cor. 10.3*

*Profuit ante-  
quam fuit.  
They and wee  
are saved by  
one and the  
same Grace, by  
one and the  
same Faith, in  
one and the  
same Christ.  
Anglican. Conf.  
art. 7.*

*Ufo, 1.*

purpose, but to nourish them, in hope of the *Messiah*, the slaughter and death of which beasts, was to acquaint them, with the mysterie of redemption, which stood as under a vaile shadowed in the auncient complement of the Law, *John* 8.56. *Abraham* saw my day and rejoiced, *Luke* 1.47. that hee might shew mercy towards our Fathers, *Acts* 26.6. the Apostle *Pauls* religion, was concerning the hope of the promise made unto the Fathers, *Cephas* the Pillar of truth, *Acts* 15.10. joyneth the Fathers faith with ours, wee beleeveth even as they, so to them that lived before his Incarnation, hee was crucified in the sacrifices, and to us hee was likewise crucified in the word and Sacraments, *Galath. 3.1.* **C H R I S T** I s s u s, evidently set forth and crucified among you, not in Roods, Masses, and Crucifixes, but in his Holy and Sacred Ordinances.

To confirme and teach us, in the first place, that no length of time is able to disanull, abrogate, or make voyde, the counsels of the *Ancient of dayes*, or extenuate and make lesse, the worth, efficiacie, and powerfull enarie of **C H R I S T**s sacrifice, the same which was Preach-ed to *Adam* in Paradise, *Gen. 3.15.* promised to *Abraham* and *David*, and the Church of the *Jewes*, foretold by all the Prophets concerning **C H R I S T** beloegs to us; by faith they looked upon **C H R I S T** as up to the Serpent in the wildernesse, *John* 3.14. as he was to bee crucified, by faith wee looke upon him as he is crucified, like the two Cherubins, at the two ends of the *Mercie-seate*. having

having their faces one toward another, and both upon the Arke, *Exod. 25.18.* So the age primitive which is past, and all our after-gatherings of all-measuring *Time*, looke either on either, and both upon *CHRIST*, there is no other way, nor hath or can be Salvation in any other, *Act 4.12.*

Secondly, it serves to comfort every true believer though never so base, disjected, rejected, dispeled, and despited, though he lye among the pots, *Psal. 68.13.* or behind the *Ewes* with young, *Psal 78.72.* though hee be Lord and Master of few or none of these outward things, as *Lazarus*, *Luke 16* yet is he by *CHRIST*, called to the same Salvation, admitted into the same fellowship, made partaker of the same Heaven, with those auncient worthies, *Mat 8.11.* sitting downe with *Abraham*, *Isaac*, and *Jacob*, in the Kingdome of happiness.

The contrary whereof, *viz.* a deprivation and losse of that Heavenly Vision, called by the Schoolemen *Pena damni*, is an aggravation of the misery, and mat'riall poynt of the torments of the damned, *Luke 13.28.* Yee sh. ll see *Abraham*, *Isaac*, and *Jacob*, and all the Prophets, in the Kingdome of God, thou mayest justly heare, say with *David* (being the man whom the King will honour) *1 Sam. 18.18.* in the acknowledgement of Gods free mercy and truth toward thee? Who am I? and what is my life? or my fathers family in *Israel*? that I should be not onely sonne in law, but even lawfull heire to the King of Kings,

Use, 2.

*Damnati sci-  
ent gloriam be-  
atorum, sed so-  
lum in confuso  
stella sup Luc.  
cap. 13.*

to enjoy the same glory with those famous Patriarks and Worthies; what shall then become of all those, that neglect so great Salvation, who being invited to this heavenly banquet, of mortall Ambrosicall junckets, do still lie groveling in the myeric and nauste sinkes of Iniquity, eating the filthy dust of the earth with the Serpent, *Gen. 3. 14.* selling themselves with *Ieroboam*, to doe wickedly, soules and bodies with *Esan* to hell, for a messe of Pottage, or with *Demas* for a few of the transitory temporals of the world; but if wee expect the same happinesse with the Fathers, wee must go the same way, and tread in the same steps, not expecting to enjoy the poysonous pleasures of sinne, and the felicity of Gods chosen, with *Moses*, *Heb. 11. 25.* refusing to be called the sonne of *Pharaoes* daughter, chusing rather to suffer affliction, with the people of God, then to enjoy the pleasures of sinne for a seafon, esteeming the rebuke of *CHRIST*, greater riches then the pleasures of *Egypt*, for he had respect unto the recompence of reward, knowing if he had the one he must misse the other; thus our Saviour *CHRIST* endured the Croſſe, despised the shame for the joy that was set before him, *Heb. 12. 2.* Thus the Christian *Hebreves*, in the Primitive Church suffered with ioy the spoyling of their goods, the reason is rendered, they knew in themselves that they had in Heaven a better and more enduring substance, *Heb. 10. 37.* or as *David*, *Pſal. 106. 5.* *I haſt may ſee the good of thy choſen and reioyce with thine inheritance.*

Here

Heere is propounded vnto thee, that double pathway of *Hercules*, the one the straight footpath of *Vertue*, which ascending may seeme hard and difficult :

*Hercules bivi-  
um.*

*Non est à terris mollis ad astra via:*

*Faire vertues way, hard and uneasie is,  
that leades from Earth to endlesse happinesse.*

The other is broad, easie, and even, which is the enchanted way of sinfull pleasure:

*Facilia discensus Averni:*

*Virgil. Aeneid.  
6.*

*The often-troden path of filthy Vice,  
is easie, plaine, and leades from Paradise.*

Thus tracing the Patriarkes in the footing of holy Duties, Religion and Pietie, there is layd vp for thee, a Crowne of immortality; but traversing thy steps, in the pleasing wayes of voluptuousnesse, thou shalt be sure to finde nothing, but horrid paines, tumultuous horror, fiery chaines, scorching darknesse, tormenting Divels, and a full draught of the scalding Cup of the vnmeasurable wrath of an angry incensed and revenging God, *who is a consuming Fire. Heb. 12.29.*

Seeing the Fathers received the Promises assuredly having the mercies of God, confirmed and performed vnto them by their Faith, *Heb. 11. 33.* even to their severall deliverances, even that

*Vse 3*

from *Babel's Captivity*, which long expected enlargement, was vnto them as a dreame, *Psal. 126. 1.* and preventing his servants, believing on him, as *David*, with *blessings abundantly*, *Psal. 21. 3.* So will hee deale with vs, if wee have Faith, *Ephes. 3. 20.* For hee is able to doe for vs exceeding abundantly, above all that we aske or thinke, promising to heare our Prayers, even while we aske or speake; as hee did with *Cornelius*, *Act. 10. 4.* or *Daniel*, *chap. 9. 23.* While they are yet speaking I will bear, *Isa. 65. 24.* So by Faith wee must receive the Promises.

Hence wee see the apparent reason and cause, why so many, after so long Preaching of the Word, receiving the Sacraments, and frequenting Gods holy ordinances (which he hath made as the instruments, to worke and nourish Faith in vs, and the Conduit-pipes to convey his Graces unto us,) doe still receive so little profit, remaining obdurate, and hardened in prophaneness, Idolatry, ignorance, &c. and are not healed of the sinne-wounds of their Soules, nor obedient to the heavenly vocation, that the Minister may justly take vp his complaint with the Prophet, *I have laboured in vaine, and spent my strenght in vaine.* *Isa. 49. 4.*

When men goe from the word of Exhortation, as *Caine* from Gods owne admonition, *Gen. 4. 7.* Worse then hee came; or, as *Indas* from *CHRIST*, fuller of *Sathan* than before, *Iob. 13. 27.* Our hearts are not opened, *Act. 16. 14.* Our eares not hoared, our eyes not illuminated; but like

the

Simile.

the deafe Adder, or like the poore Begger, wan-  
ting his hands, that hee can receive noalmes ; or  
like an empty vessell cast into the Sea, which can  
receive no liquor, because the orifice is shut. E-  
ven so vnbelieve, frustrates the promises of God,  
wee may aske, pray , and receive nothing ; be-  
cause wee want *Faith*, *1am. 1. 6.* the *Wyrd* is *unpro-  
fitable unto vs* : For, because of the vnbelieve  
CHRIST did but few Miracles in *Galilee*, the  
two Olive branches cannot emptie the *Golden-  
oyle* out of themselves, through the two golden  
pipes, because they are stopped, *Zach. 4. 12.* And  
this is that which Sathan once strove to bring  
our Saviour *CHRIST* unto, to distrust the provi-  
dence of God, *Mark. 4. 3*, causing the stones to be  
made bread; and this is that, by which he works  
upon the weaknesse of man, to distrust Gods care  
over him, bringing him by this meanes, to the  
shame of stealing, and from this distrust, even to  
the height of Apostacy, for this God will de-  
stroy us, *Iudeth. 5.* Let us then, *2Cor. 7. 1*, seeing we  
have such promises, not loose the performance of  
them through unbelieve, taking heede least at any  
time, there be in any of us an evill heart of unbe-  
liefe, *Heb. 3. 12.* but learne to say with the man in  
the Gospell, *Marke 9. 24.* *I bileeue, Lord helpe my  
unbelieve*, and with the Disciples, *Luke 17. 5.* *Lord  
increase our Faith*, and if oppressed with deadnesse  
of heart, stirre up our faith with *David*, *Psal. 42.  
11.* *Why art thou cast downe my soule, and why art  
thou so disquieted within mee*, for he that beleeveth  
shall not make haſt. *1Sa. 28. 16.* *faith maketh not  
ashamed,*

*Anteſte fit  
atrosaon  
Heb. 3. 12.  
Unbeleevers  
placed in the  
vantgard of the  
cursed.  
Revel. 22. 8.*

sub Clypeo si-  
dei & sub fidato  
virtutis.

ashamed, *Isa. 26.* *The inf. man shall live by his faith,*  
*Hab. 2. 4.* All things are possible to the beleever, he may remoove mountaines, he is an omnipotent creature, as *Barnard* sayth, *Phil. 4. 13.* *I can doe all things,* by faith thou receivest the promises, thine eternall life and happinesse, have their dependance thereon, *John 3. 16.* hee that beleeveth in the Sonne hath everlasting life, but if yee will not beleeeve, ye shall not be established, *Isa. 7. 9.*

v/c 4.

Concil. Trident.  
sess. 6. cap. 9.  
Canon. 13. 16

Seing this Mercy and truth of God is confirmed, and upon our faith so assured toward us, that it cannot be frustrate, as it hath served to comfort us, so now it serves to confute and confound that uncomfortable Antichristian principle, bred in Popery, strongly affirmed, confirmed cannonized, and ratified by the counsell of *Trent*, prop and pillar of that cursed Idolatrie of the *Beast*, agreed upon by those *Italianated* Machiavels, *viz.* that *A man must doubt of his Salvation so long as he lives*, as much as if one should say, wee must doubt, of what God hath promised in his mercy or ratified in his truth, confirmed by oath, and sealed unto us in the blood of his Son, by the witnesse of the Spirit, *Rom. 8. 16.* *1 John 5. 10.* *Eph. 4. 30.* making them all of none effect? what is this, but to beleive the father of lyes, before the three witnesses in Heaven, and the three in earth, *1 John 5. 7.* What is this, but to teach the sinne of infidelity, which above the rest, is like the fourth beast, *Dan. 7. 7.* dreadfull, terrible, exceeding strong, and had great Iron teeth, this even

ven pushed against the truth of God, with the hornes of blasphemie? What is this, but to set a mans conscience upon the racking, and to give into the hands of a desperate man, swords, Pistols, halters, the engines of his owne destruction, and even to cause the hands in this distraction of minde, in this deepe poynt of Salvation, to imbrue themselves in their owne blood, as never being sure of Gods mercy and truth towards him, in the pardoning and forgiving his saines, when he can never by the doctrine of his Religion, say with *David*, *I put my trust in the Lords mercy*, nor with *Thomas, my Lord, and my God*, nor with the faithfull, *Isa.25:9. Loe this is our God, wee have waited for him*, but his soule perplexedly hangeth tottering betwixt hope and dispaire.

Consider with *Augustine*, that the name of **I s v s**, is a name under which wee must not dispaire, hee spreads his armes on the Crosse to imbrace both leue and **Centile**; *Deus tibi de hoc mundo recedens promisit immortalitem, & tu dubitas? hoc est Deum omnino non nosse, Christum credentium Magistrum peccato incredulitatis offendere*, God hath promised thee immortality, when thou goest out of the world, and doest thou doubt? What is this but not to know God, and to offend **CHRIST**, the Master of the faithfull, with the sinne of Infidelity, the mercifull God hath shed abroad his love in our hearts, that hee might beget and bring forth our love to him againe, from the reflection of his owne, *non credit in deum qui non in eo solo collocat totius sua felicitatis fiduciam*, he beleeves not in God, who puts

Aa

not

*Nomen sub quo  
nemini desper-  
randum est.*

*Augustin.*  
*Moritur Chri-  
stus pro indige-  
nis pro indignis.*  
*Augustin.*

*Cipriani de  
mortalitate.*

*Anas Dei a-  
morem Deo pa-  
rit. Bernard.*

not the trust of his whole felicity (for this life and a better) onely in him.

*Ciprin. de  
dupl. martyris.*

What a comfortlesse doctrine is this, which strives to blinde the eyes of faith, **C H R I S T** came to preach no such, hee was preached by the Angels, to be a Gospell, and glad tydings of great Joy to all people; *Luke 2.10. and Zach.6.12, Rejoyce O daughter Zion, for thy King commeth unto thee;* &c. wee must rejoyce in him as men doe in harvest, *isa.7.* which wee cannot doe, so long as the doctrine of our religion, teacheth us to doubt of Gods mercy and truth, cheare up thy selte then, performing thine obedience, not from the spirit of meere bondage, but with *David, Psal.119* chearefully runne the wayes of Gods commandements, make thine election, peace, and reconciliation, sure in **C H R I S T**, and *being iustified thou hast peace with God, by faith;* *Rom.5.1.*

*Conclusion.*

The fourth and last thing considerable in the reason, is the conclusion of the *Psalme*, the first & last string of this well tuned Harpe, beginning and ending in the same cadence of an holy and heavenly ducy, *Praise ye the Lord.*

Which are considered *1* As they are repeated, two wayes, — *2* As a duty enjoyned.

First, wee see here not an idle *Crambe bis cocta*, but a necessary repetition, warranted by the Spirit which indited it, and *David* that writ it; where obserue, that repetitions are used in the Scriptures in divers respects. Sometime in prayer, for the better stirring up of our zeale and fervency

*I  
Repetitions u-  
sed diversly.*

vency, thus used by CHRIST himselfe, *Math 26. 39.42.* and *chap. 27. 46.* *My God, my God,* and *Psal. 143. 1.* Sometime in matters of Prophecy, and that most usually in the Coetaneall and Prophets of the same time, as in *Amos, Isa, and Hosea,* the same vices, the same false Prophets, and the same Idolatry is taxed, *Mich 1.3.* the same vices in the same words with *Isa 26. 21.* and the same concerning the mountaine of the Lord, *Isa. 2. 2.* hath *Mich. 4. 1.* And not onely among them of the same time, but also of many ages and generations distin, as *Jacobs Prophecy, Gen. 49. 10.* repeated many hundred yeares after, *Hag. 2. 8.* *Zach. 2. 8.* borrowes that from *Psal. 17. 8.* and the like, *Zach 9. 9* from *Isa 62. 11.* so *Zach 9. 10.* from *Psal. 72. 8.* and *Zach. 11. 9.* from *Ierem. 15. 2.* The promise concerning the powring out of the Spirit of grace, *Zach. 12. 10.* from *Joel. 2. 28,* the destruction of the Idols which is threatned, *Zach. 13. 2.* from *Ezech. 30. 13.* All these to settle our faith in the certainty of the Scriptures in this united concordance and harmony of the writers thereof, all agreeing in the Analogy of faith, like *Pharaohs dreame* repeated, *Gen 41, 32.* to make him know it was establisched with God, and hee will surely bring it to passe. Sometime they are used in simple narrations, to assere the beleever of the certainty of them, as *1 John 1. 1.* that which wee have heard from the beginning, which wee have seene and handled &c. To this end the God of nature, hath given unto man two hands, two eares, two eyes, that it the oake faille in the ob-

*Post captivita-  
tem Babiloni-  
cam,*

*Mercer super  
Gen.*

ject, the other should not, or to put us in minde, with an earnest desire to performe our duties, which brings us to the doctrine, *viz.*

## Doctrine.

*Verba totius  
inculcat, vera  
sunt, vita sunt,  
sana sunt, plena  
sunt. Aug. de a-  
dulterijs conju-  
gij ad Pol. lib.  
2 cap. 4.*

*Repetitions* are not alway vaine Battalogies and superfluous Tantalogies, but often times lawfull and warrantable, for the better stirring men up to their duties.

The Prophet *Isa* desires for the teaching of knowledge to them that are wayned from the milke and drawne from the breasts, *Chap. 28. 10.* Precept upon precept, precept upon precept, line upon line, line upon line, here a little and there a little, *Phil 3. 1.* It greiveth not the Apostle to write the same things unto them, and *Iude, 5.* I will put you in remembrance, though you once knewe this, &c. There is no newe thing under the Sunne, saith the Preacher, nothing spoken which hath not formerly bin upon the Stage, what are the Prophets, but Expositors of *Moses* the great Prophet, the new Testament of the olde, and our Sermons Comments upon both. Men under the Gospell must be like the cleane beasts under the law of Ceremonies, to chew the cud in in an holy meditating and repeating of things taught and delivered for their good.

*Reas. 1. v.  
Numquam sa-  
tis dicitur,  
quod non satis  
dicitur. D. Hü-  
phrey in presa-  
tione partu. I  
tesuitismi.*

*Reason, 1. because of the dulnesse of Mans apprehension, and his memories weaknesse in retention, those lively powers and faculties of the Soule, superiour and inferiour, being so crayfed and broken by the fall, Ephes. 4. 38. our cogitations darkened and estranged from the life of God, 1 Cor. 2. 14. The naturall man understandeth*

not

*Nibil dictum  
quod non dictum  
prius. Terent.*

not the things of God, 2 Cor. 3. 5. He thinkes, nor can think of him selfe a good thought, Rom. 8. 7. he submits not, nor can submit to the law of God, Phil. 2. 13. he wills not, nor can will things ple. sing to God, Luke 13. 11. *Hee hath a Spirit of infirmitie, &c.* so that viewe him in his naturals, and they are meere privations, a mixture and composition, whose ingredients are weaknesse, and frailty, which causeth us to stand in neede, to have things often repeated, that they may leue the better impression behinde them. The learned Doctor of the *Gentiles*, dealt so plainly, that he dares affirme both to the learned and ignorant, 2 Cor. 4. 3. *If our Gospell bee hid, it is hid to them that perish*; to this end the Minister is called a *Nurse*, 1 Thes. 2. 7. which halfe cheweth meate, etc. she give it to her child, and in teaching it to speake, to the right framing of its vocall Arteries, doth of ten (Parrat-like) repeate the same words; so must we as Babes, chewe, eat and digest, the root of our instruction. *Ionas* Sermon was the same for three dayes together, *Yet forty dayes and Ninivie shall be destroyed*, Iona. 3. 4.

As meate from the mouth is commended to the Liver and Stomach, then to the more tender and slender inwards in the first Concoction, next the nutritive, being segregated from the excrementitious parts; in the second concoction, it is committed to the Metaraicke veynes, and thence in the third concoction, dispierced secretly thow the conduits of the outward veynes to every part of the body, nourishing the blood, arterie,

ries, sinewes, flesh, &c. Even so the Word of God must bee committed to the outward eare, then to the intellectuall parts, thence to the heart and so to worke upon the will and the affections, as to pull downe every imagination and high thing, that exalteth it self against the knowledge of God, by little and little to bring them into subjection, to the obedience of **CHRIST**; which is not done all at once, but by working the Eare to like, the Memory to retayne, and the Heart to digest.

*Vse 1.*  
for the Minister.

Plaine Preaching  
the b. & r.

*Iude*, a briefe  
of the second  
Epistle of Pet.  
and *Mark*, a  
compendium  
of *Math.* &c.

Divines had in  
all ages their  
introductions  
to Religion, as  
Clemens Alex-  
andrinus his  
*Prologus*, La-  
etantius his *In-  
stitutiones*, Cisit  
his *Catechis-  
ter*, August.  
his *Enchiridion*  
*etc.*

Heere are instructions; first, for the Minister than for the People; the Minister who is Gods mouth, and Messenger vnto the people, must not onely teach new things and vnowne, but also repeat and bring to remembrance, things old and knowne, beating upon the same nayle, to drive it the deeper, and make it the faster; and for this let the Apostle *Peter* bee our warrantable patterne, *2 Pet. 1. 12.* *I will not bee negligent to put you alway in remembrance of these things, though you know them;* and verse *13.* *I thinke it meete so long as I am in this Tabernacle to stirre you up by putting you in remembrance;* and for this end, hee writes this second Epistle, *Chap. 3. 1.* So *Timothy* must stirre up the guilt of God in him, *2 Tim. 1. 6.* *Leaſt those guifts ſhould lyē dead in him, and give no light; as fire under many aſters;* So though thy repetitions be thought penurious and poore, yet will they stirre up the dulnesse of the memory and understanding, and this thy plannincle (if in the evidence of the Spirit) is the way to ſave them

them that beleeve, *1 Cor. 1.18.* called, *The Preaching of the Crosse*, openly and plainly crucifying CHRIST before your eyes, *Gal. 3.1.* describing him in your sight, as it were painted upon your wals. This is that two edged sword dividing betwixt the marrow and the bones, *Heb. 4.12.* That true prophecying, which judgeth men, discovering the thing of the heart, causing them to say, *The Lord is within you, 1 Cor. 14.25.* This is the mighty Scepter in CHRISTS mouth, by which he imites the Nations, conquers the prophaned-hearted *Gentiles, Isa. 11.4.* That which shaketh heaven and earth, *Hag. 2.5.* all other are unsavory, humane, and sinfull more of the pride of the flesh, than of the Grace of the Spirit.

Which serves to shew what mettle wee are of, which like the *Pharisees* out of *Moses* chayre, hunting after the vaine breath of Mans praise, more than the true rewarding praise of God, *John 12.41.* soare in such an Eigles pitch upon the wings of humaine Rhetorique, and the darke abstruse mysteries of Schoole-invention, that wee wrap up CHRIST, and the way of Salvation in such swadling bands, *Herculan knots*, inextricable nice distinctions and Sphinxicall riddles, that *Oedipus* himselfe, might stand amazed, and the Disciples in astonishment might say, *What meane these things?*

Like many of those 38 Expositers upon *Aquinas*, leaving him as darke as they found him, where we see little else but Tomes upon Tomes; what is this, but the pollicy of Sathan, working

*Obscurum per  
et que obscurum.*

Apes non alio,  
Bernard.

in the swelling wiſdome of the flesh, to obscure the way to Heaven, this was not the precept of God, *ter. 15. 19.* Thou must not turne to the people, but they to thee, nor approved of our Saviour CHRIST, *John. 5. 44.* *Tee believe not, because yee ſeeke glory one of another, nor Pauls praſtife, Gal. 1. 10. Doe I preach God or man? or ſeeke I to please men? &c.* and *I Cor. 14. 19.* I had rather ſpeake five words in the Church by my understanding, than by my voyce I might teach others, then ten thouſand words in an unknowne tongue; empty thy ſelte then of this thy Delphick obſcurity, let thy Trumpet give a certaine ſound, leaſt thou ſhut up the Kingdome of Heaven with the Pharifees, and neither enter thy ſelte, nor ſuffer them that would enter.

Vſe. 2.  
For the People.

Hottman in  
his treatise of  
the Embaffa-  
dor.

To teach the people to bee content to heare the ſame things repeated, and to be fedde more than once with the ſame kinde of meate, while thou art a Babe in the old, thou muſt not desire newe, and as the Minister muſt not gild and blanch over, the word of God to please thy humor, and as a good Embaffadour, of whom a Lawyer ſpeaketh, muſt not be like a Stage Player, to change his person, but conſtantly ſtand to the will and pleaſure of his King and Maſter, and muſt not ſay with *Issachar, Gen 49. 14.* *Eaſe is good but muſt feede the flock whereof the Holy Ghost hath made him over-ſeer, *Act. 20. 28.* and feed the lambeſ if hee love Christ, *John 20. 17.* Giving to every one his portion in due ſeasone, and that in that evidence and plaine demonstration of the Spirit; ſo thou art*

*E/ natura ho-  
minum novita-  
tis avida. plin.*

art to heare, not as in the exchange, onely strange newes from forraigne Nations, or as those newg fangled *Athensians*, but putting off this irchian humor, here to have thy understanding informed, thy will reformed, and thy life conformed to the lawes of God, and thine obedience performed unto **CHRIST**, that the word may work alteration to purifie thee, mollifie and open thy heart, coavert thy soule, season thee with grace, dissolve the workes of darknesse, heale thy wounds of sinne, make thee fit for Heaven.

And here come justly to be taxed, besides those convicted Recusants, who have shaken off the yoke of obedience, and (given theyr names to the Beast) all those that negligently frequent the congregation, accompting more of losse and dung, of ease, pleasure and profit, then of the Word, which is able to turne Wolves into Lambes, Sinners into Saints, *Isa. 11. 6.* A congregation gathered together in the Church, sayth the father, *Are like an armie of fighting men, ar-  
med by prayer and prayses against the spirituall  
enemies of their soules, where the word offers it  
selfe to be thy loadstarre, to **CHRIST**, thy *Jacobs  
staffe* to scale Heaven, thy lantherne to light, and  
the heavenly Manna, to feed thy soule, in which  
place, and upon which ordinance, **CHRIST** pro-  
miseth a blessing, *My house shall be called the house  
of Prayer, and where two or three are gathered toge-  
ther in my name, there am I in the midle of them; take  
a patterne of the servants of God, the primitive**

*Tertullian in  
Apolog.*

*Indigneatur  
maledicite. Iu-  
nius. Trewel.*

<sup>2</sup>  
In Moral.

*Homil. 24. in  
A. A.*

Church, *Acts 2.46.* the Propheteſſe *Anna*, *Luke 2.37.* and the Church in St. *Augustins* time, w<sup>ch</sup> he compares to Ants, because they were alway about the Church, as the Ant is about her hole or home; and let not God for this negligence, deprive thee of his Grace, and bring upon thee that tearefull curse, which is due to thoſe which doe his worke either negligently or not at all, *Judg 5.23.* *Curſe yee Meroh*, ſaid the Angell of the Lord, *Curſe yee bitterly the inhabitants thereof, be-cause they came not to the helpe of the Lord againſt the mighty.*

The ſecond ſort, are not negligent commers, but heedleſſe hearers, hearing line upon line, but returning without profit, the Scripture, ſayth *Gregory* the great, is like a River, in which the Lambe may wade, and the Elephant ſwim; or like an Apothecaries ſhop, in which are Potions, and Pils, Corrasives and Cordials, fit for every occaſion, for every diſease; but as *Chriſtſtome* ſayth, when the Minister prayeth or preacheth, one walketh, another talketh, another ſleepeth, while the Divell rocketh him in his cradle, like *Ionah* ſecurely in the ſides of the Ship, in the middeſt of the tempeſt, without profit or deſire to be inſtruſted, returning as a doore upon the hinges, at night in the morning ſtation; whereas the word ſhould be as the lauer of Braffe, to *Aa-ron* and his Sonnes, to wash thee withall, *Exod. 30.18.* and thou ſhouldſt bee with the ſervant in the law, boarde in thine eare, *Exod. 21.6.* Thy flesh circumcized, thy heart inſtruſted, the fal-  
low

low ground ploughed and broken up, *Ierem. 4.4.*  
The soule hammered, *Ier. 23.29* and thou wholy  
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that feedes them; or like undutifull children at  
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Bb 2

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Law, *Deut. 19.5.* If a man hewing timber in the  
wood, should by chance let his axe fall from the

helve and hurt a man, hee was to goe to a City of refuge for his safety? Why should it not then pleade the pardon of thy Pastor, when by chance, by the sword of the Spirit hee rubbs thy galled sores, touches thy *Dalilab*, thy *Herodias*, thy most beloved sinnes, and tels thee plainly, Thou must not have thy brothers wife, thou must leave her, or leave thy Heaven and happiness.

Consider further that every man being as a brand taken forth of the fire, all the *Placentia* pleasing words, comforts, and cordials, cannot cure him, till he be lashed with *Moses*, and driven out of himselfe into *CHRIST*, let not then the poysonous love of sin, stop thine eares, causing thee to say of it, as *Abraham* of *Ismael*, Gen. 17. 18. *O that I smael, my carnall pride & propbainesse might live in thy sight*; or conceit of it, as *Lot* of *Zoar*, Gen. 19. 20. *Is it not a little one?* Such a sinne is but a *peccadillo*, a little one, a small oath, an officious lye, a sleight excuse, these are with thee, but small matters, whereas thou must give an accompt of every idle word, the Divell, like a cunning *Nimrod* and hunter, spreads his nets of pleasure, profit, selfe-love, &c. To drive thee out of love with the word, to esteeme it base, or needlessse, and so to banish it as the *Gargasites* did *CHRIST*, or troublesome, and contrary to thy peace, as *Amazia*, Amos, 7. 12. *Goe thou Seer and flye into the Land of Iuda, and there eate bread and prophecie*; but know beloved, as in the Law of *Moses*,

So moralized  
by *Gregorie*, l.  
i cap. 5, pastor.  
cure.

*Moses, Deut. 25.* The elder brother dying, the younger was to marry his widdow, so to rayse up seede unto his deceased brother, so by preaching, and teaching, reproofing, and exhorting, must the Minister (as a younger brother) unto **CHRIST**; he is the Embassadour in **CHRIST**'s stead, to woe and winne men to be reconciled with **God**, *2 Cor. 5.18*. Suffer then the words of exhortation and reproofe, rejoyce with *Zaccheus* *Luke 19.9*. Because **Salvation** is come to thine house, let the word win thee, that thy Minister by thy profiting, in the carefull discharge of his office, may answer unto **God**, having brought *Beniamin backe, John 17.12*. *Of all those whom thou hast given mee, I have not lost one.*

Secondly, consider these repeated words, as they containe and enjoyne a duty to be performed, *Hallelujah*, wee saw it in the portall of the text, and finde it againe in the end (as it were reviving a duty, which is and hath beene, forgotten of so many, in praising **God** for his manifold mercies and truth, continued from him the Creator to the creature, in creating, preserving, maintaining, spirituall and temporall protection, with the sending of **CHRIST** for our redemption, where we see, two things, 1 The matter of the duty, 2 The manner.

The matter to be performed, is **Thanksgiving**, commanded *Psal. 50.15*. *1 Thes. 5.18*. Confirmed unto us, in the practice of Gods children, *Exod. 15.1.2. Iudg. 5.1. Luke 1.68*. And as it becommeth

The second consideration.

The matter.

commeth Saints to be obedient, so to be thankefull, *Psal. 33. 1.* The *Israelites* are upbraided with the contrary, *2 Chron. 32. 25.* and *Hezecchia* rendered not againe, according to the benefit done unto him, for his heart was lifted up; therefore the wrath of God, was upon him, upon *Iuda*, and *Ierusalem*.

*Non est dignus  
dandis qui non  
agit gratis pro  
datis. Greg.  
In vñtar. ad  
magna qui gra-  
tanter suscipit  
modica. Cass.  
Epis. 4*

*Cessat cursus  
gratiarum ubi  
cessit recursus.  
Bern. Jer. 35 on  
Cant.*

*Gratia gratia  
parit. Sophr.  
in Oedip.*

*In Epis. la ad.  
Marcellinum.*

The unthankfull person is not worthy of the bread which he eates, he is unworthy to be rewarded, which returnes not thankes for the reward, this causeth God, to shut up heaven against us, making it Brasse above us, and the earth Iron under us, whose hardnesse and unseasonable fructifying, may sufficiently convince us of unthankfulness, he stops up the channels of his love, and the boundlesse streames of his favours; because our hearts are dammed up with Ingratitude; he would have open thankes for secret mercies, as Rivers come from the Sea, closely through the cranes and silent passages of the earth, but returne openly, giving manitest notice of their thankfulness to the God of the Sea, all being his owne. *Hag. 2. 9.* No benefit but should bee the mother of thankes, *Colos. 3. 15.* What can wee either thinke, or speake, or write, which may be more acceptable to God, then Thanksgiving, sayth divine *Augustine*? What can be spoken more briefly, heard more chearefully, understood more joyfully, or done more fruitfully, it is the Musick which Saints and Angels make in heaven, *Rev. 5. 9.* and *19. 1. 3.* and should be the burthen

burthen of all our mirth ; it is salt to season all our Sacrifices, the want whereof, God will not dispence withall, *Ephes. 5.20.* Giving thankes in all things, at all times, and by all meanes ; the contrary hath beene condemned, as the poysoning of a vapor, not only in the Schoole of Grace, but even in the Academic of Nature ; an ingratefull person, to be a short Epitomie of all odible, and avoydable things, *Rom. 1.18. Collos. 2.7. 1 Tim. 5.4. 2 Tim. 3.2.* as one unworthy to participate of any mans love. *Then praise the Lord O my Soule, and be not unmindfull of any of his benefits, &c. Psal. 102.*

To stirre up our hearts to a conſcionable performance of this duety, hee that *Gulon-like*, devoures Gods blessings, even to the eating of his daily food without giving thankes, eates not to God, *Rom. 14.6*, lives not to God but to his belly, is like *Pharaobs* butler to *Joseph*, *Laban* to *Jacob*, *Iudas* to *CHRIST*, the new *Pharaoh* to the *Israelites*, and the *Israelites* to God : how can we be thus unmindfull of him, that howerly is so mindfull of us ? let our tonges cleave to the rooſe of our mouthes, and with the father of *John Baptist*, be dombe, let us be beasts with *Nabuchadnezar*, till we learne in a thankfull remembrance to acknowledge the most high ; let us perish with ingrateful *Jerusalem*, *Chorazin* and *Bethsaida*, *Sodome* and *Gomorrha* ; If it were so punished in the poore *Gentiles*, having onely the purblind light of Nature to guide them, onely reading

*Ingratū fidice.  
ris omniū dix-  
eris Ingratū  
fi amas, nihil a-  
mas. Plaut. in  
Psa.*

*Use, 1.*

*Gen. 31.1  
Gen. 40.13  
Exod. 1.8  
Exod. 17.3*

reading their lessons in the darke volume of the Creatures, to be given up to strange sinnes and strange Iudgements, *Rom. 1.21.* for their Ingratitude: what shall then become of us, which have not onely that, but the day-light of the Scripture, and of the Spirit? Doe wee so requite the Lord, *O stubborn and unthankfull generation that we are,* **CHRIST** condemnes it with admiration, in the ten Leapers, *Luke 17.17.* *Are there not ten cleansed?* We do not wonder at ordinary things, because every day obvious, but we are amazed at a *Centaure* or *Monster*, at any thing deficient or superfluous in Nature, because extraordinary. So wee doe not admire the ordinary sinnes of men, because wee see them daily; but wee gaze at an ingratefull person, because hee is hatefull, and almost unknowne to Nature it selfe.

*Interrogatio sit  
in detestatio-  
nem viri ingra-  
teitudinis Stella  
super cap. 17.*

*Luc.*

*Ignotum invi-  
sum & vitium  
maxime repug-  
nans naturae.  
stella ibidem.*

It was a Custome among the *Romaines*, *That if a Servant made free, became unthankfull, to bee aduagaged to his pristine bondage.* GOD from time to time, to moove us to this Dutie, hath caused his Mercies to bee kept in remembrance, as a pot of Manna in the Arke, and also the fragments of his miraculous banquet, *John 6. &c.* Bee not then like churlish *Nabal*, like Horse or Mule, that have no understanding, but let thy tongue, that so long hath beeene mute and silent, become the well-tuned *Cymball* of prayse, and the silver trumpet of *Thanksgiving*; this is thy Heauen upon earth, and when the Word, Prayer, Faith, and Hope, shall cease, it shall remaine,

*Blessing*

Blessing and Honour, might and Thanksgiving, be unto our God for evermore. Revel. 7.12.

Having finished the matter, which is both the prescript and postscript, the *Alpha* and *Omega*, the beginning and ending of this *Psalm*; let us see in the last place, the manner how this dutie must be performed, and layd downe, *Collos.* 3.16. *Teaching and admonishing one another in Psalms and Hymnes, and Spirituall songs, singing with Grace in your hearts to the Lord.*

Where note:

First, that the service of God, among Christians, is not a sad, dull, melancholique, and solitary kind of life, but full of joy and myrth.

Secondly, a Monastical and Heremeticall life, condemned.

Thirdly, that there is an excellent use of singing *Psalmes*.

And lastly, to what end, with the uses.

First, against which it hath beene long objected, by the whole Colledge of the professors of prophainnesse, that in Religion, there is no mirth but only deepe lumpish melancholy to be found; here we see the contrary, and that even under the law, which might seeme the saddest time of Gods service, yet was it performed in the Temple with Organes and Instruments of most ravishing my sickle, which as yet did but shadow to us, and give a taste of that great joy, which afterwards should follow under the Gospell, *Which is glad tidings of great joy, Luke 2.11.* first chaunted

Cc

The manner of praising God.

1

2

3

*spiritus Calvini  
natus est spiritus  
melancholius.*

ted and tuned, by those heavenly Choristers, the Angels, the like in every service, *Psal. 2. 11.* *Serve the Lord with feare, and rejoyce with trembling,* *Psal. 95. 1.* *O come let us sing unto the Lord, let us rejoyce to the rocke of our Salvation;* chearefulness and thanksgiving, is required in all things. Goe thy way then, eat thy bread with joy, and drinke thy wine with a merry heart, for God accepteth thy cheerfulness in thy works, let thy garments be alway white, and let thy head want no oyntment, *Eccles. 9. 7.*

Wee see indeed, the man that lookes through the spectacles of Nature, soaring upon the laging wings of earth, sees no further or higher then earths happiness, cannot rejoyce in Gods mercy, in electing, adopting, &c. or any other things spirituall (which are and ought to bee, the dittie of all our musicke) because they are to him, no more then parables, or paradoxes, but he joyeth rather in carnall things, which though they content the flesh, they crucifie **CHRIST**, and grieve the Spirit, like foole-drunken *Nabal* in his feasts, *1 Sam. 25. 26.* or *Belshazzar*, Idolatrously carrowsing, *Dan. 5. 1.* making himselfe merry with Sacriledge, or like effiminate *Heliogabalius*, the helluo who in his feasts to make himselfe merry withall, had eight bald-pated guests, as many lame, as many blinde, as many bleer-eyed, as many gouty, as many deafe, &c. which he called his make-sports, and mirth movers. Or to rejoyce in Scurrilous jeasting; baudy songs, which are not urbane

urbane and civill, but beastly and irreligious, setting us in as great danger as *Jobs* children, dishonouring both God and our festivall merriments; or as the covetous money-monger, who locks up his God, his ioy, in his chest, and in the comfort of his heart, worships it every morning, with his orysons, as the *Persians* the *Sun*, or the inhabitants of *Calecut*, the *Divell*; or rejoicing with the *Adulterer*, to see the darknesse, *Prov. 7. 7. Ier. 5. 8.* These rejoice and delight themselves, as it were with the poysonous excrements of Sathan, w<sup>ch</sup> is sinne, as the *Scarrabee* in the filthy ordure of beasts, feeding and fatting themselves for the time, like little Witches, with the *Divels* leaner banquet, or as the *Pscelli* and *Marsi* in *Italie*, feeding on poyson.

All these merry hearts shall be turned from their forbidden commons, as leane as *Pharaohs* kine, for with *Epbraim*, *Hos 7. They are as a Dove de-cerived, without heart, torced with Salomon to con-fusse*, thei mirth is madde, *Eccles. 2. 2. I sayd of laughter its mad, and of myrh what doth it?* But aske the godly man, who hath tasted the first fruits of the Spirit, and how gracious the Lord is, and hath drunke a full draught at the fountaine of mercy, hee rejoyceth in nothing but *CHRIST* and him crucified, ouerjoyed and as it were rapt in an extasie, in the fight of heavenly things, as *Stephen*, *Acts 7. 56.* and *Paul*, *2 Cor. 12. And David dances before the Arke, rejoicing to*

*Gesner. devo-latil.*

*Plin. lib. 21. ca:  
13 Natural.  
bift.*

see the peoples forwardnesse in Gods service, *Psal. 122.1.* And the Martyrs have joyfully gone singing, to be devoured of that furious Idoll of the *Persians*; the godly mans delight is to exercise himselfe with *David* in the law of God, *Psal. 1.31*, and with King *Alphonsus*, reading over the Bible, 14. times every yeare. These and such, are ioy to the Sains of God; for even as wicked men do often feele in their consciences & soules, the very shlings of hell fire, out of which, they often make a desperate leape, as the Fish out of the pan into the fire; so the Godlie man contrarily, feeleth the sparkes and reflections of Gods love towards him, dropping from the fountaine of life, *The Sunne of righteouesnesse*, which brings healings in his wings, *Mal. 4.2.* hee onely enjoying the comfortable presence of God, which is the matter of all ioy, *Psal. 16.vlt. Zeph. 3.5.* These and such fill our bellies with mirth, and our mouthes with laughter, more comfort in this fasting, than others feasting; in this weeping, than others singing; more comfort in Gods countenance, than in all the corne and wine, *Psal. 4.6.* the lusts and licentious liberties of wicked men, which have madnesse a spirituall bedlam in their hearts, while they live, and in the end goe downe to the dead, *Eccles. 9.*

Secondly, seeing this Daety is re-urged, and that not onely in particular but to be performed of all Nations, of all People; as ver 1. and *Prayse the Lord in the great congregation, and in the con-*  
*gregation*

gation of *Saints, &c.* It stands to condemne the solitary and sequestred life of Anchorites, Hermites, and Monasticall votaries, whose life hath beene so much admired, and commended, by *Ierome* and others of the Fathers, and is in such esteeme with the Papists at this day, as accompted meritorious, and a state of perfection; like the dreame of the *Effem* among the *leuves*, where wee see how they have forgotten that of God himselfe, *Gen. 2. 18.* *It is not good for man to be alone,* and as the God of Nature, hath appoynted in the body naturall, one member to be an helper unto another; so wisely disposing their offices, that one of them cannot say unto another, *I have no neede of thee.* *1 Cor. 12. 10.* So in the body politick and Ecclesiastick, one to be unto another; As the healthfull blinde man to the weak lame man, the one employing his strength, the other his sight in their journey. Man is not made for himself, in his kinde of life, man may in some sort be hindered frō doing evill, but he is likewise kept from doing good, *He cannot reioyce with them that reioyce,* *Rom. 12.* *nor praise the Lord among his Saints;* or be an instrument for a publique good, or as a candle upon a candle sticke to shine to others, his life is hid under a bushell, and Cloystered in a de-sart, sequestred from the society of men; as if the law of Nature had enioyned us, to have our conversation with Birds and Beasts, damning in a preposterous stopage, that light which should have done good to the world, and which by it, may be rightly challenged of thee, as it was

Spirituall

Buechius de  
conformatitate  
Franciscu: &  
Christi.

Vide Pe,kins  
his demonstra-  
tion of the pro-  
bleme, title  
Monkes.

## Hallelu-jah.

with Saint *Francis*, *Paulus Thebamus*, and *Simeon Stiliores*, those famous, or rather infamous Anchorites, which as the Papists are bold, or rather impudent, to say of some of them, *They transgressed no one jot of the Law*; some of them compared with *CHRIST*, and in many things (according to their blasphemie) exceeding him: What is this, but flat impiety, grosse superstition, not warrantable by the word of God, where one day it shall be sayd to these will-worshippers, *Who hath required this at your hands?* *Isa. 1.12.*

The third, shewes the lawfull and laudable use in praying God, by singing Psalms, which are certaine songs composed by holy men, upon severall purposes out of the word of God, commended unto us by precept, *James 5.13. Is any merry, let him sing Psalms*, it is Gods ordinance, binding all sorts of men to the practise thereof, *Make a joyfull noyse unto God all yee lands*, *Psal. 66. 1. and 92.1. and 135.3.* God allowing us, no other recreation to shoulder out this, is most doc, and this we ought to doe, as our daily exercise, in our families, *Psal 101.1.2. I will walke in my house with a perfect heart*, in our Churches and congregations, where and when Christians meet together, *1 Cor. 14.26 Ephes 5.19. Singing and making melodie in your hearts with Psalms, &c.* Now consider further, that wee may tune up a pleasant harmony, as a sacrifice of rest and acceptance, to the God of *Jacob*.

Fourre

Foure things are required in our spirituall singing.

First, wee must not babble them over Parrot-like, or as the ignorant Papist, gallops over his *Ave Maries*, and *Pater Nosters*, but with understanding, that we may teach and admonish either our selves or others with profit.

Secondly, wee must sing with grace in our hearts, that is in exercising and stirring up the graces of God in our hearts, as our loy, Faith, Love, confidence, and commemoration of Gods benefits, either in giving or forgiving, kindling our dead zeale, as a fire with bellowes,  
*2 Tim 1.6.*

Thirdly, wee must sing with our hearts, not onely tongues and voyces, but with a zealous desire, by our singing to glorifie God, *Psal. 47. 7.*  
*Sing yee praises with understanding, Psal. 118. 27,*  
*Bind i he Sacrifice with cordes to the hornes of the Altar;* hence wee are sayd to prepare our hearts, *1Cor. 14.14.* Thus David bids his Lute, his Harpe, his glory, his tongue, to awake, *Pf. 57.8.* he would not have his heart sleeping, while his tongue is walking and waking, for —

*Non vox sed votum, non musica chordula, sed cor,  
non cantans sed amans cantat in aure Dei.*

*Tis not thy voyce but vowe,  
not well tun'd harpe but heart,  
Not sound but solid love,  
mirths in Gods hearing part.*

I  
Psal 47.7  
1 Cor 14

2

3

Grineus super  
col.3.16.

The

*In tercia classe  
schole Propheti-  
cæ, & iuracio-  
nio sexto, ex  
Psal. 22.*

The Spirit of  
God makes ou  
pipes to g e,  
Macarius ho.  
47.  
God is the bel-  
lowes, wee the  
Organs. Ath-  
enagoras, orat.  
pro Christ.

*Vfe 1.*

## Hallelu-jah.

The fourth is, to sing to Gods glory, with an holy remembrance of his awfull and Majestike presence; and this is that, which is observed by *Cramerus*, that if our doxologies and thanksgivings be acceptable, they must begin from God, as the first mover and *primus motor* of his owne praise, they must be of God as the matter and argument of all our songs, they must be with him, as the end and scope of all our *Hosannæs* of mercy, and *Hallelu-jabs* of praise; thus making him the efficient, materiall, formall, and finall cause of all our service, joyned together by the Prophet, *Psal. 86.4. Reioyce the Soule of thy servant, &c.* First, in that he would his soule to be made joyfull, hee desires God to move it to that duety. 2. Where he calls God, hee shewes the matter of his Psalmodicall melody. 3. The lifting up of his heart unto God, hee intimates his end and marke. And lastly, to whom hee dedicates his Musick.

To teach all Christians a conscientiable diligence in this duety, all creatures in theyr kinde, blesse their Creator, even they that want tongues, as Sunne, Moone, Starres, &c. *Psal. 148.* The unreasonable creatures giue with their tongues obedient testimonies thereof; the Birds of the ayre sing, beasts of the field make a noyse, even the hissings of Dragons in the deepe, are Psalmes of prayse unto God. Praise thou the Lord therewith the best member thou hast, which is thy Tongue, the Eye is to see for all, the Eare go heare for all, the Hinde to worke for all, the Nose to smell

smell for all, and the palate to taste for all, but the Tongue in the highest office is to sing praises to God for all, its every trans duety, as a I must pray unto God, so all must prayse God, and as Christ Iesvs carrieys up thy prayers, being perfumed upon him, the true Altar on which they are offered, so will hee doe thy Psalms of praise, being winged with holy devotion, this is thy heavenly melody, the mirth of thy familly, aromatical perfume of thy chamber, an holy homage to God, the sacrificed calves of thy lips. If thou hast then beeene a Mute and tongue-tyed in this duety, (though thou be opposed therin, by th prophane world, and Sathan stand at thy right hand, as he did against Sacrificing Iehoshua, Zach. 3. 2.) be now as a speaking vowel, or at least a consonant, to Stentorize the prayses of thy God, even with a lowd voyce, Psal. 34. Continually while thou livest, Psal. 104. 33. Before the morning watch, Ps. 119. 147. At midnight and seaven times a day, ver. 164. Thy mouth daily rehearsing his rightousnes and Salvation, Psal. 7. 15. Let his Statutes be thy Songs in the house of thy Pilgrimage, Psal. 119. 54.

Learne to tune thy voyce here on earth, that thou mayst have a place among the Psalmodicall quier of Heaven, acquaint thy heart with spirituall mirth, sing Davids Psalms, that thou mayest have Davids spirit, if thou wilt not sing unto God, take heed least in his justice, he deprive thee of thy blissing of peace, mirth, and liberty; either taking away thy tongue, which hee made for the

D d

same

Qui fecis lin-  
guam ut neces-  
saria, populat  
ut creatum.

same purpose, and the service of which, he requires, or cause thee to sing his songs in a strange land, as he dealt with the *Jewes*, *psal. 137*. for their *unthankfulnesse*.

*Vse, 2.*

*Fumus & fo-  
mes luxurie &  
cibus Diaboli.*

Lastly, this reproveth the usuall vanity of flesh and blood. First, in vaine layes, which are sung to the world. Secondly, lascivious Ballads, which are tuned to the flesh. Thirdly, Satyricall libels to the Divell. All which are to exalt and strengthen, the three *Goliba's*, and great enemies of mans Salvation, even to sing praises to the cursed Trinity of Hell; these are the fuming and foarenting nourishment to Luxarie, the Bellowes to blow the embers of lust, the Palate-pleasing meate of the Serpent, their originall from *Sodome*, not *Sion*; from *Bedlam* not *Beth'lem*; from *Bethaven* not *Bethel*; from *Iericho* not *Ierusalem*; from the Tap-house not the Temple, the well-befiting accoutrements and vaine garbe of the children of vanity. And yet we see the world admiring, flesh and blood inventing, the Divell brewing and broaching, the Spires of the earth exalting, & defending these hell-bred Sonnets, having the pocket of their briunes so full fraught with them, that they have left no roome for the Lords *Psa'mes*? What is this big to buld up the Kingdome of darknes, and to make ungodly Proselytes, for the great *Chen* and *Prince* thereof? These be Sathan's watchfull Vultures, which though they be esteemed, as *Augustine* spake of the *Donatists* (who in his time lived as Thieves, but were honoured as Martyrs) yet here they are condemned, as the

*Vivunt uel la-  
trones; sed ho-  
norantur ut  
Martyres. B-  
pist. 63.*

spu-

spurious off-scouring of men, not prayfers of God, but Organs and Organous provokers and movers to all uncleanenesse.

And this is a *Loidoramastick* to libellers, whose malicious tongues and pennes, writing in blood, (as *Draco* writ his lawes) are set on fire by Hell, whose mouthes are like the gate of the Temple called *Shallecherb*, out of which they cast the filth of the Temple; So they the foule aspersions of shame upon the persons of the Innocent. But consider beloved, and learne by insulting over these, rightly and holily to prayse God, let no filthy communication proceede out of your mouthes, least the Mouth, the Messenger of the heart, bewray an ancleane fountaine, *Evill words corrupt good manners.* 1 Cor. 15. *Ratio habenda est sermonis cum non sit in eo parum momenti ad animū afficiendum aliquo modo vel ad mores corrigendos vel corrumpendos.* Thy words worke not in vaine upon the affections of the hearers, but either correct or corrupt their man e s. It is on ly the Word of God, which is eternall life, John 6. 68. which ministreth grace to the hearers. Learne then to speake the language of *Cannan*, Isa. 19. 18. for a word fitly spoken is like Apples of gold in pictures of silver, Pro. 25. 11.

Then to conclude this Treatise of *praying the Lord*, with Hugo, because he is,

*Creator ad esse,*  
*which gave us our being,*  
*Conservator in esse,*  
*preserving us in that being,*

Dd 2

Recrea-

*Piedebes Do-  
mino exultare,  
si vis mundo in-  
fultare.*

*Rollac. super  
Coll. 3.16*

*Hugo Card.*

Recreator in hene esse, psalm of thankfulness  
 which restores us being fallen, into a better,  
 Glorificatur in optime esse, psalm of thankfulness  
 which will gloriſe as with the best being of all, at  
 the day of the Lord Iesus.

To whom with the Father of mercies, and  
 the Spirit of comfort and consolation,  
 be ascribed and given, all Praise  
 and Thanksgiving, both of  
 Nation and People, Jew  
 and Gentile, now and  
 for evermore,  
 Amen.

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FINIS.

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4.8

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